BENTIVOLIO
AND
URANIA,

The Second Part,

IN

TWO BOOKS.

By *Nathanael Ingelo* D. D.

The Third Edition.

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LONDON.

To the Right Honourable

JOHN *Earl of* LAUDERDAIL,

Secretary of State to his Majesty for the Kingdom of Scotland, *Gentleman of his Majesty's Bed-Chamber, and one of His most Honourable Privy Council in both Kingdoms.*

My LORD,

THe Obligations which your Lordship hath laid upon me are so great, that I disputed a good while with my self whether it were not better to continue an unthankful Negligence, than to attempt a Gratitude in this poor Expression. When I perus'd the Number of your Lordship's Civilities, I felt something of those troublesome Passions which surprize a Merchant when by the Foot of his Accompts he perceives that his Debts have over-grown his Ability to make Payment. But remembring how unworthy a thing it is ungratefully to conceal another's Right, I thought it was necessary to acknowledg what I owe, though I am not able to discharge it; and when besides this I consider'd that your Lordship's Goodness can as easily take a small Acknowledgment in good part as bestow Courtesies without the Expectation of any, I grew a little confident, and thought that the Forbearance of a due Address would be as unjust a Modesty in me, as it is in any Tenant who is asham'd to carry his Rent because his charitable Landlord requires only a pepper-corn.

This Motive, yes, my Lord, this Motive is the Root upon which my Boldness grows. A mean Sacrifice is not incapable of Acceptance with God, nor a little Present with such as are like him, if they be offer'd with a sincere Mind. With my own Intentions I am indifferently well acquainted, and I have receiv'd such assurance of your Lordship's generous Disposition, that I think I may lawfully say that in your Lordship's behalf which *Pindar* did long since for *Theron* the Prince of *Agrigentum*:

Τεχεῖν μήτιν' ἑκατὸν
Γ' ἐτέων πόλιν,
Φίλοις ἄνδρα μᾶλλον
Ἐυεργέ ταν πραπίσιν, ἀ-
φθονέστερόν τε χέρα.

Olymp. Od. 3.

But leſt I ſhould offend your Lordſhip's Modeſty with a Recital of your juſt Praiſes, or preſs too rudely upon your Patience with a long Epiſtle, I will only crave leave to tell you a ſhort ſtory (which is alſo a caſt of my preſent Office) and then kiſs your Lordſhip's Hands.

As I went one day ſince your Lordſhip's departure from hence to that part of the Neighbouring Hill which riſeth with a lofty Grace upon the South-ſide of the pleaſant Valley *Aquedon*, where I had the Happineſs firſt to know your Lordſhip, I chanc'd to arrive at that hollow part of the Rock where your Lordſhip was ſometime impriſon'd, juſt as *Apollo* accompanied with his *Virtuoſi* was making a viſit to the *Muſes* who inhabit there. They to our great trouble were at that time weeping. We having ask'd the Reaſon of their Tears, they anſwer'd, that it was not poſſible to be ſo ſtupid as not to reſent the Abſence of one of their beſt Lovers, and that they had not been able to ſing as they us'd to do when they thought of the Loſs which they ſuffer'd by his Removal. We were going to ask the Name of that ſo worthy Friend; but when by chance we ſaw the Door of your Lordſhip's Cell thrown open, we knew well enough whom they meant, and replied thus. Moſt gentle Muſes, It is Ingenuous not to forget one to whom you are obliged; but you muſt take heed leſt under the pretence of Grief you enviouſly reſent your Friend's Happineſs. Would you confine him to your petty converſation who is deſign'd to the Service of one of the greateſt Princes in the World? You do too fondly love your private Concerns, if you are diſpleas'd becauſe ſuch a Gallant Soul is taken from you, and you do not conſider that it is to promote a General Good, and to undertake a part in thoſe uſeful Cares to which the Muſes themſelves owe their Tranquility. If great Minds ſhould reſolve to decline the troubleſom Affairs

of Courts, the moſt flouriſhing Kingdoms would ſoon find the ſame miſerable change of their happy Condition which the *Athenians* brought upon their once famous City, after they had depriv'd themſelves of their beſt Stateſmen by a brutiſh *Oſtraciſm*: with which Fate the *Syracuſans* alſo were juſtly puniſh'd, for making an Apiſh imitation of that pernicious Cuſtom by a fooliſh *Petaliſm*. The firſt of theſe States might with as good reaſon have built their *Acropolis* without Foundations, and the other have ſent their Fleets to Sea without Balaſt and Pilots. The Truth is, if Vertuous Perſons would not be drawn out of their quiet Privacies to attend Publick Buſineſs, Devils and the worſt of Men would only be left after their wild faſhion to govern, that is, to deſtroy the World.

Civility made the Muſes ſilent till we had done ſpeaking, and then they wept again. Whereupon one of our Company demanding what it was that could trouble them ſtill; one of them (as I remember it was *Urania*) replied thus, We are not capable of envying one whom for many Reaſons we are oblig'd to honour with our beſt Love; neither are we ſo poorly-ſpirited as to repine at the publick Benefit which many may reap from our Lover's Employment: our Tears do only ſignifie our Deſires of our Friend's Security, and expreſs the Fears which we muſt have for One incompaſs'd with thoſe Dangers which commonly attend the Flouriſhing Seaſons of Humane Life. We have been told that a Royal Poet us'd to call great Proſperities דלקחת Flattering Lubricities; and that *Atoſſa* the Mother of *Xerxes* expreſs'd the ſame ſenſe in words not much different;

Καί με καρδίαν ἀμύστι φρονοῦσ̀ *Olymp. Od.* 1.
Μὴ μέγας πλοῦτος ἡσύχους ὅδας ἀντρέψῃ ποδὸς
Ὄλβον.

To which our great Lyrick ſpeaking upon the ſame Argument hath added,

——ἀλλὰ γὸ καθαπέψαι
Μέγαν ὄλβον οὐκ ἐδυ-
ναθησήρῳ δ' ἔλεν
Ἄζαν ὑπέρπλον.

Here *Apollo* ſmil'd and ſaid, I ſee that all true Lovers are a little Jealous. I cannot but pardon that careſulneſs which ſprings from tender Affection; but withall let me adviſe you to comfort your ſelves, and to lay aſide thoſe Apprehenſions which you might not unfitly entertain for low Spirits; they are impertinent here. I ſuppoſe you have had ſo much Experience of your Friend's Vertue, long tyred by many Aſſaults of Adverſe Fortune, that you cannot wiſh his Return to the old Dungeon in *Portland*, for your fuller ſatisfaction in that Point; and therefore it is unreaſonable to diſtruſt him now when he is brought upon the Theatre to ſhew the ſame Vertue in a new Scene of Life, to perfect his Courage in the Probations of a bright Proſperity, and to receive that Honour which is due to Fortitude when it hath prov'd it ſelf Invincible by blunting both the Horns of Tentation. Leave weeping, Dear Muſes, and pray that your Friend may do honour to God proportionable to the Advantages of his Condition, that he may happily ſerve and be alwayes loved by his Royal Maſter, that he may encreaſe the Glory of his Noble Family, and after many peaceful dayes in this World be admitted into the Beatifick Preſence of the Eternal King.

Here the obedient Muſes dried their Eyes, kneel'd down and pray'd heartily (as true Lovers uſe to do) for your Lordſhip's Happineſs; which Performance is alſo the daily Task of,

My LORD,

Your Lordſhip's moſt Obliged and very

Affectionate Servant,

N. INGELO.

A PREFACE TO THE READER.

I *Muſt begin this Addreſs with an Excuſe, and crave pardon for a Miſtake in the cloſe of the Fourth Book of this Hiſtory; which was occaſion'd by a Report that* Bentivolio *and* Urania, *with the reſt of their Companions, after their Departure from* Phroneſium, *went immediately to the Higher* Theoprepia: *but I am inform'd ſince by an intimate Friend who dwelt ſome time in that Country that they made a ſtay at* Theander's *Houſe in the Borders of the Lower* Theoprepia, *being engag'd to it by the Charming Converſation of the two Vertuous Siſters,* Theonoe *and* Irene. *Whilſt they ſtay'd there,* Bentivolio *and his Brother underſtanding by two Gentlemen who came upon a viſit to* Theander's *Daughters, that the brutiſh* Theriagene *had barbarouſly depriv'd* Alethion *of his Kingdom; they found themſelves very unwilling to return home till they had endeavour'd the Reſtauration of that Excellent Prince. As the deſign was worthy of their Generous Souls, ſo they thought it feaſible by the Aſſiſtance which they hop'd to obtain from the King of* Theoprepia.

After I had receiv'd this Intelligence, I thought it was neceſſary to correct the fore-mention'd Errour; I look'd upon my Hiſtory as imperfect without this Addition, and ſuppos'd that it might be no unpleaſing Diverſion to ſome Readers to underſtand the life of Alethion, *to know the Accidents which happen'd to the Noble Travellers before their return to their own Country, and to read thoſe Diſcourſes which paſs'd between* Bentivolio *and other very worthy Perſons concerning Arguments which I think to be of as great Import as any in which Humane Wit employs it ſelf. In ſome places I have brought them in defining* the Nature of true Happineſs, *in ſome aſſerting* the Exiſtence of a Deity, *in others attempting the* Vindication of Divine Providence. *Sometimes they undertake to ſhew* the Vanity of this preſent Life, and the true Uſe of that ſhort Time by which our Continuance in this World is limited *Sometimes you will hear them exploding vain* Pretenders to Revelations in Matters of Religion, *and at other times demonſtrating* the Eternal Nature of Vertue; *and in ſome Leaves you will read what they ſaid when they endeavour'd to prove the* Immortality of Humane Souls; *beſides ſome other Subjects very conſiderable to all ſerious Perſons, which I have endeavour'd to put into handſom Dreſſes, both knowing that they are worthy to be adorn'd with the moſt induſtrious Art, and alſo hoping that they would add grace to my Book whilſt I treated concerning them.*

I thought alſo it would not be unacceptable to inſert a ſhort Story of the Life, *and to give a* brief Synopſis of the Sacred Doctrine, of our deareſt Saviour: *to which I have added alſo a* Vindication of his Incomparable Goſpel, *to diſcharge it from the Impudent Cavils of thoſe who undervalue the* Holy Scripture, *not becauſe they have much Wit, but becauſe they are Ignorant of thoſe Perfections for which it is not only* Juſtifiable, *but* Admirable; *as they have been told not long ſince by a Gentleman deſervedly honour'd for Wit, Vertue and Learning.*

In aſſerting the fore-mention'd Verities I found reaſon to be more prolix, and

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ſhorter in the Hiſtorical Narrations; which though they are in moſt parts Parabolical, and ſo not unuſeful to thoſe who will underſtand them, yet they being not the Principal parts of my Diſcourſe, I thought leſs care was requiſite to compoſe them.

If any Curious Reader ask, But why all this? *Really I can only ſay that it was partly to give an account of my Time to Almighty God, to do honour to the Goſpel of our Lord and Saviour, to ſerve the Lovers of Truth and Goodneſs; and partly to entertain my own Mind. If* Tully *pretended this as a Reaſon of his writing books,* Nos autem qui non tantum roboris habemus ut Cogitatione tacitâ à ſolitudine abſtrahamur, ad hanc ſcribendi operam omne ſtudium curámq; convertimus; *I hope I may uſe the ſame Excuſe, eſpecially ſince I am very much ſatisfied that I could not employ thoſe quiet Hours which I gain from the troubleſome Affairs of Humane Life to better purpoſes than thoſe which I have mention'd. What good man can diſſent from him who, amongſt ſome Extravagancies, hath recorded this noble Speech,* Il ne faut pas douter que ce ne ſoit l'uſage le plus honourable, que nous leurs ſcaurions donner; & qu'il n'eſt occupation ny deſſein plus digne d'un homme Chreſtien, que deviſer par toutes ſes eſtudes & penſemens à embellir, eſtendre & amplifier la verité de ſa creance? *i. e. There is not an employment more honourable for a Man, or more worthy of a Chriſtian, than thoſe ſtudious Endeavours by which we embelliſh Religion, and advantageouſly recommend the Truth of it to the World. I cannot but think that what* Ion *ſaid of his Attendance at* Delphi, *may be much more fitly applied here;*

Mount. Book 2. ch. 12. p. 243.

Eurip. in Ion.
Καλὸν γὰ τὸν πόνον, ὦ
Φοῖβέ σοι προσὸμων λαζόμαν,
Τιμῶν μαντῆον ἕδρανον.
Καλὸς δ' ὁ πόνος μοι
Θεοῖς δούλαν χεῖρ' ἔχειν,
Οὐ θνατοῖς ἀλλ' ἀθανάτοις
Εὐφρόσυνος πόνοις μοχθεῖν.

In Bacch. *or what the Prieſteſs call'd her ſervices,*

Πόνον ἁγνὸν, ἀγαθὸν τ' ἀνάμαλον.

Which in Engliſh ſpeaks thus,

My task is noble, *Phœbus* me commands
To wait, where the Oraculous Tripos ſtands.
I ſerve no Mortal, but that God whom all
The World doth juſtly their great Patron call.
This Holy Office is Ambition's Height;
To ſerve is Honour, and to work Delight.

What can be more congruous to our Nature, if we know our ſelves, than this φιλτάτων ἄχθος, *to devote our Time to the ſervice of God, and (which he values as one of the chief Sacrifices which we can offer to him) to direct our Actions to the Melioration of Mankind? I look upon the World as a great Temple whoſe Doors are open day and night, in which ſome do continually ſing Hymns in the Praiſe of the Eternal King who is the Creator of it: It becomes all Excellent Spirits both to bear a part in that Divine ſong themſelves, and to uſe their beſt Art to bring others into that Holy* Chorus. *How far theſe Papers may conduce to ſo good a Purpoſe, I cannot tell; but I have made them as perſwaſive as I could. That for which I have been chiefly ſollicitous is that they may pleaſe* τὺς τῇ σοφίᾳ Παρέδρους, καὶ τὺς ἀρεταῖσιν μεμελετηκότας ὄτως, *ſuch as are fit to determine concerning Wiſdom, and who have heartily concern'd themſelves for the Intereſts of Vertue: and if this Expectation be not fruſtrated, I ſhall think my ſelf* νενικηκέναι τὰ μεγάλα Ὀλύμπια, *to have perform'd the greater part of my Task; and for other matters I think my ſelf able to paſs unconcern'd through little Cenſures.*

Eurip. Pind.

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In this ſhort Prologue I think it will not be impertinent to make a particular Addreſs to Atheiſts, Epicureans *and* Scepticks. *I have many Reaſons to fear that I ſhall not convert* Atheiſts: *I know that ſuch as diſpute with that ſort of men do* φορτικῶσι τοῖς ἀλαζόσι καὶ δυσελέγκτοις, contend with the Arrogant and argue with ſuch as are hard to be convinc'd: *but ſince their Infidelity is conquerable, I have done my endeavour; and if the Application prove not effectual, yet I hope they will find no juſt cauſe to be offended at my Charity, if any ſuch ſhall happen to read this Book. If I have us'd any ſharp Expreſſions in the Reproof of their Unbelief, or endeavour'd to caſt Diſparagement upon their Principles, they will not have Reaſon to be angry, if they conſider the Greatneſs of that Intereſt which I defend; and remember that the Ancient Philoſophers ſpoke at a far higher Rate: the boldneſs of whoſe Philoſophick Zeal I have follow'd at a very remote diſtance.*

Plotin *the chief of the* Platoniſts *pronounceth roundly, that* the Denial of an All-wiſe Creator is Ἄλογον, καὶ ἀνδρὸς, ὅτι νῦν ὅτε αἰσθησιν κεκτημένου, ſo Irrational that it can be approv'd by none but thoſe who have neither Underſtanding nor Senſe. *Enn. 3. l. 2.*

Arrianus, *in a great Indignation againſt ſuch as could not diſcern God by his Providence, breaks out into theſe paſſionate words,* νὴ τὸν Διὸς, ἐν τῷ γεγόνοτων ἀπεχρῆ πρὸς τὸ αἰσθέσθαι τὴν προνοίας, τῷ γε αἰδήμονι καὶ εὐχαρίστῳ, &c. O God, one of thy Creatures is enough to diſcover thy Providence to a modeſt and thankful Perſon; thoſe who have conſider'd many of them, and yet do not acknowledg a Creatour, are guilty of a ſtupid Impudence, and (*as he ſaith in another place*) are deſtitute of a δύναμις συνοπτικὴ καὶ τὸ εὐχάριστον, they have loſt their Diſcerning Faculty, and ſo cannot perceive; or are infected with Ingratitude, and will not acknowledg a God. *Lib. 1. cap. 16.* *Lib. 1. cap 6.*

Cicero *having made uſe of the Admirable Courſes of the Orbs as an Argument to evince a Deity,* ſays, Hæc qui vacare mente putat, is ipſe expers mentis habendus eſt, &c. He which is not ſenſible of a Divine Mind ſo fairly repreſented, is ſo devoid of Underſtanding himſelf that he knows nothing. *Lib. 2. de Nat. Deor.*

Many others whom it is needleſs to cite, have us'd Expreſſions of the ſame nature; who, though they were not ſo enrag'd with the baſeneſs of Atheiſts *as* Moxus *was, who drown'd the* Crambians *becauſe they did not worſhip any God: yet being inflam'd with a ſober Zele they made uſe of Words which were juſtly reproachful, and condemn'd them as moſt unworthy Perſons for attempting to extinguiſh the nobleſt ſenſe of our Souls, and to eradicate* τὴν πολιὰν πίστιν, τὴν ἀναγκαίον ἔννοιαν, ἔμφυτον ἐν παντὶ τῷ λογικῷ, πάνυ ἰσχυρὰν καὶ ἀίτιαστον, the Ancient Faith of Mankind, that Natural Belief which is planted in all reaſonable Souls, and to overthrow the ſtrong and everlaſting Foundation of Vertue. *Who can juſtly blame their Heat, when they did only oppoſe ſuch as do* τὴν κοινὴν πίστιν καταλυμαίνεσθαι, inſolently affront the common Faith? *For my own part, I muſt ſay that whilſt the whole World exhibits Arguments in the behalf of God, and all the Creatures proclaim a Deity ecchoing to one another with loud Acknowledgments, I cannot but wonder that the moroſe Atheiſt ſhould not be pleas'd with this Intellectual Harmony: whilſt he ſtops his Ears, and with a ſurly voice denies the Truth which is ſo generally affirm'd, he makes me think of the dull-ſounding Drone in a Bagpipe; for when the higher Notes delight the Ear with various Harmonies, being pleaſantly referr'd to one another, this diſcompoſeth all with one Baſe untun'd Note. I would not have troubled my ſelf with this ſort of People, but that I judg'd it neceſſary to ſhew the Falſhood of their Principles, and ſo to prevent the Contagion of thoſe Errours which have a moſt pernicious Influence upon Humane Life; for they tend directly to the Overthrow of Religion, the Deſtruction of Vertue, and to the Introduction of all bold Wickedneſs in the World.* *Plut. Dion. Pruſ.*

The voluptuous Epicureans *will be content that I make my Addreſs to them very ſhort, leſt they ſhould be too much diſturb'd in their ſoft Repoſe. I confeſs I think*

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it is to little purpose to say much to them of Divine Matters, whom Sensual Pleasure hath made, Ἀμβλυωπὰς κεντὰς, *such dull-sighted Judges of Truth, that they affirm there ought not to be any Knowledg of Good and Evil, that so they may eat* Forbidden Fruit *more securely. Left they should be discompos'd with that which I have written in disgrace of the* Life, *as well as the* Philosophy, *of their great Patron* Epicurus; *I think it is fit in this place to give an Account of the Reasons which I had for it. His Opinion concerning* Pleasure *was declar'd in the time of his Life by his most intimate Companions to be this;* That our Happiness doth consist in brutish Voluptuousness. *That this is the genuine Sense of his Expressions, his chief Admirers could not but acknowledg many years after his Death.* Lucian *confesseth plainly, that when he compar'd* Epicurus *with* Democritus *and* Aristippus (Τὸν ἡδυπαθείας, that famous Master of Luxury) *he had nothing to say but this, That he was* πλείονα ἀσεβείας, τὰ δ' ἄλλα ἡδὺν καὶ λιχνείας φίλον, more impious than they, but for other things he was a good Companion and a Lover of his Palate. *He was reproch'd for his beastly Philosophy by Heathen as well as Christian Writers, as is manifest to such as know Books. Among others the Noble* Epictetus, *as* Arrianus *testifieth, us'd to call his Opinions* Πονηρὰ δόγματα Ἀναπεπταμένα πόλεων καὶ οἰκιῶν, Wicked Assertions, destructive to Cities, pernicious to Families. *Though* Diogenes Laertius *endeavour to put a better Gloss upon his Doctrine, yet what is the Testimony of a single Author against so many who are unexceptionable? That one gallant man,* Cicero, *whom I have oppos'd to him as a Counter-witness, is so considerable, that the learned* Casaubon *doth esteem him worthy of a higher* Encomium *then I have bestow'd upon him, and useth these words in his Praise,* M. Tullius, Autor gravissimus, quique esse debeat Εἷς ἀντὶ μυρίων Διογενῶν, M. Tully, a most grave Author, and one who alone is worth ten thousand Diogeneses. *I might add to these the disgraceful Character which is put upon this Sect in Holy Writ.*

Book 5. Lib. 3. c. 7. In Not. ad Laert.

That the Gardens of Epicurus *were not free from that sort of women which I have mention'd in my fifth Book, needs no greater Proof than what I have offer'd. Besides one whom I have named,* Laertius *and* Tully *have recorded many others, the chief of which were* Marmorium, Erotium, Hedia *and* Nicidium. *The Epistle which* Leontium, *one of that Number, wrote to* Lamia, *in which she complains of the Venereous Temper of* Epicurus, *and disparageth him as an old* Adonis, *is recorded in the second Book of* Alciphron, *and begins thus;* Οὐδὲν δυσχερέστερον, ὦ Ἕρμη, δοκεῖ μοι εἶναι, ὅτι παλαιὸν μεμιχανημένον σεσοβῆσθαι, οἷά με Ἐπίκουρος οὗτος διώκει· πάντα λοιδορῶν, πάντα ὑποπτεύων ἐπιτολὰς ἀβιαλύτους μοι γεγράφων, ἐκβιωσῶν ἐκ τῶν κήπων. Μὰ τὴν Ἀφροδίτην, εἰ Ἄδωνις ἦν ἤδη ὀγδοήκοντα γεγονὼς ἔτη, νόσῳ ἂν ἀεὶ ἁλοὺς ἠτιεώμην φθειρίῶν καὶ φιλοσοφίᾳ, καὶ περικαλυμμένον μάλα πόκοις ἀντὶ πίλου. i. e. Nothing, as I think, is harder to be pleas'd than an old man when he grows youthful again, this *Epicurus* doth so persecute me. He finds fault with all things, suspects every thing, and writes endless Letters to me, which keep me from his Garden. By *Venus*, if *Adonis* were now fourscore years old, lowsie, alwayes sick, and wrapp'd his head in a Fleece of Wool instead of a Cap, I could not endure him.

But I will disturb these delicate People no longer.

The Scepticks *can expect no satisfaction from me; for they teach their Scholars to laugh at Geometrical Demonstrations, and have given them this as the Sum of their Philosophy,* That they ought not to believe any thing. *It must be granted that truth is not very easily found out; but they have highly disserv'd it by confounding it as much as they can with Falshood, and discourage all Industry by reproaching our Endeavours for the obtaining of it, as Enquiries after we know not what. What else did* Boccace *mean by his three Rings,* Sextus Empiricus *by his Purging Potion, his Ladder and Fire? To what other End did he*

direct

direct the great pains which he took to prove that we have no Faculties to employ in the search, and that Truth hath no distinct Character from Falshood; that we have no Connate Directions or External Helps to bring us to the knowledg of any thing; in short, that we are as much assur'd that Salt-Water is mad because the Sea ebbs and flows, as that a Man is Rational because he apprehends and discourses? This stupid Unbelief was much promoted in the World by Lucian; *and how much he pleas'd himself in his Attempt may be perceiv'd by his* Hermotimus, *the Cup suppos'd to be lost in the Temple of* Æsculapius, *and that slie Jeer which we find in his* Piscator: φιλ. Ἡ ἀμυδρὰ δὴ αὕτη ἡ ἀσαφὴς τὸ χρῶμα, ἣ Ἀλήθειά ἐστιν. Λυκ. Οὐχ ὁρῶ ἥντινα δὴ λέγεις· φιλ. τὴν ἀκαλλώπιστον ἐκείνην οὐχ ὁρᾷς, τὴν γυμνὴν, τὴν ἀτραφεύγωσαν ἀεὶ καὶ ἀποδιδράσκουσαν· Λυκ. Ὁρῶ νῦν μόλις.

I can easily foresee also that a small Effect of this Discourse is to be expected from the Rhodomonts of this present Age, who having resign'd themselves to the slavery of Vice, do publickly declare themselves free from all pretences to Vertue, and with no small scorn pronounce (as some of their Predecessors did long ago) τὴν σωφροσύνην ἠλιθιότητα εἶναι, καὶ δικαιοσύνην γναφεῖαν εὐήθειαν, *That* Temperance is but Folly, and Righteousness a generous Ignorance; *and boldly protest that* Bonum *is* Umbra quam nescimus, quod Honestum splendido magis quàm solido nomine dicitur; Goodness is a shadow of we know not what, which by a splendid Title, without any solid Reason, is call'd Honesty. *Plot. Enn.* 1. *Lib.* 6.

And because they would not be condemn'd by the Vertuous Lives of good men, they would have the World believe that such as endeavour the Reformation of Mankind, and give Rules of excellent Discipline in hope to make Men better, do only ὑπερφρονεῖσθαι τῆς ἀνθρώπων φύσεως, καὶ εὔχεσθαι μᾶλλον ἢ τ' ἀληθῆ λέγειν, speak great words which are above the Power of Nature, and rather declare what they wish then what is possible; *and that when they perswade others to put their Doctrines into Practice, they do not tune disorderly Nature, but put it upon the Rack.* *S. Emp.*

I know very well that whosoever considers the Degeneracy of Humane Nature, will be compell'd to say with Seneca, Rem difficilem optamus humano generi, Innocentiam. We desire a very difficult thing for Mankind, Innocence; and *after many Endeavours, still perceiving the potent resistance which Vice makes, will be apt to use the Reflection which* Hippocrates *made in the like Case,* Ἀλλὰ ταῦτα μὲν εὐχαί, These are but wishes. *Yet we are assur'd also that those who wish well to others are not to be blamed, and that thanks have been given to such as refus'd to dispair in hard Attempts. It is a base Cowardise to yield to an Adversary who may be conquer'd, though with some difficulty; especially where Courage can ascertain a Victory in part: And therefore wise men have as rationally continued their Endeavours in this case, as Mariners do their Industry at the Pump of a Leaking Ship; which* Seneca *hath gallantly expres's'd in these words;* Aliam excludit aquam, aliam egerit, manifesta foramina præcludit, latentibus & ex occulto sentinam ducentibus labore continuo resistit; nec ideo intermittit quia quantum exhaustum est subnascitur. Lento adjutorio opus est contra mala continua & fœcunda, non ut desinant, sed nè vincant, *i. e.* They keep out the Water as well as they can, they force out that which gets in, they stop the Leaks which are visible, and resist the danger which threatens them by such holds as they cannot discover, with a continued Labour; neither do they intermit their Pains, though the Vessel takes in water as fast as they exhaust it. We must use a gentle Industry against those Mischiefs which spring up continually, not hoping to destroy but to subdue them. *For this Reason I have broke through the Discouragements which arise from the Power of bold Vice, and ventur'd to describe Noble Examples in which* *De Constant. Cap.* 4. *In Epist. ad Cratevam.* *De Ira. Lib.* 2. *cap.* 10.

Holy

Holy Rules appear practicable, that I might both engage and assist Imitation in all capable Souls: And I made choice of this way, knowing that we ought as Plato *hath told us,* εἰς τὸ θεῖον ᾧ λαμπρὸν ὁρῶντας πρᾶττειν, *to act looking upon beautiful and divine Images set before us. Some possibly will learn to despise a vicious course of Life, though it be follow'd by the degenerate part of the World, when they see how contemptible it is in comparison of better Examples; and rather endeavour to contribute something to the Exaltation of Humane Manners by their Vertue, then hope to excuse their own Imperfections by citing such mean Precedents. It is but a slight Justification of our Actions which is only taken from Vulgar Practice;* ἐκ γὰρ χειροτονῶν τὰς ἀρετὰς οἱ τόποι, οὐδὲ οἱ νόμοι, *For no place can create Vertue by common suffrage: but it is the glory of men to conform their Lives to the Eternal Reasons of Goodness, whose Indispensable Principles are Connate with our Souls.*

In Alcib.

M. Tyr. Dissert. 20.

It will be strange to no wise man that I interpret the Divine Precepts as requiring Duties far above any thing which we see practic'd in most Nations of the world. An Excellent Person hath told us long since, Equidem si omittenda sunt omnia tanquam insolentia atque absurda; quæcunque perversi hominum mores fecerunt ut videri possint aliena, dissimulemus oportet apud Christianos pleraque omnia quæ Christus docuit; *If we must omit all those things as impertinent and absurd which the perverse manners of men have made to seem strange, we should be forc'd to conceal among Christians most of those things which Christ taught.*

Mori. Utop.

I hope none will take an occasion to find fault with me by making this uncharitable Supposition, that I have taken the boldness to give Precepts of Vertue, desiring by that means to be esteem'd better than others. No, no; οὐ γὰρ ἔστιν μοι πρὸς ἄλλους τὴν ἅμιλλαν ἀμείνων ἢ πέρυσι. *I have no contention with any in that point, but with my self alwayes; for I endeavour by the Assistance which I administer to others to grow better than my self. I desire also that none would be offended at those Objections which for the insolent boldness with which they contradict Truth might be suppos'd worthy to be conceal'd; I judg'd it in some part necessary, lest the Adversaries of Truth should say, if I had quoted only more ordinary Exceptions,* ὅπ ὀρύγματα πδίμοιοι καταλοξεύσιν, εἶτα φασὶν ἀνδρῶν ὡπλισμένων κατηλπέναι, *That we set up Puppets of Twigs, and having shot them down boast that we have conquer'd arm'd Men: I thought also that being answer'd they would become harmless.*

Julian. in Mispog.

Lucian. in Hermot.

I suppose I need make no Excuse for inserting amongst my Discourses some Arguments known only by Divine Revelation; for I design'd this Book principally for the service of Christians; and all men do esteem it a most absurd thing not to be willing to hear Truth or receive good News because it is not brought by an ordinary Carrier.

Now, Courteous Reader, I commit my papers to your perusal. I dismiss them more chearfully, because of that Good Fortune which, as I make bold to hope, doth await them; being assur'd that if any thing be written as it ought to be, it will please Good Men; and that whatsoever is defective, will equally please those who take most delight in that which is worst, having indeed no other way to keep themselves in their own favour but by finding faults in others. And as I must alwayes esteem it a high Reward of my Endeavours, if they be accepted by the Vertuous; so I do think my self worthy of much blame if I should envy that small content which any shall please to take in that which, because it corresponds not with their Humour, they vote Imperfect; especially since I have plac'd the satisfaction of my Mind concerning this Book, not in Expectation of Praise, but in Assurance that what I have written is a service to Vertue and Truth.

THE

THE FIFTH BOOK. OR, THERIAGENE.

Degenerate Beaſts. In this Book many brutiſh Opinions and ignoble Practices are related.

THE beautiful * *Irene* conducting the Noble Travellers along the Grove, where the chearful Birds welcom'd their Arrival with pleaſant Notes, in a ſhort time they entered into a Walk more ſpacious then the reſt, where fair Lyme-trees and flouriſhing Sycamores ſtretching their long arms from one ſide to the other made a moſt hoſpitable ſhade, which with the help of thick branches covered with broad leaves, kept out the offenſive heat. This Walk brought them to a Garden which joyned to the Houſe, which was beautified with many fair Plats, incompaſs'd with little Myrtle-hedges; and being adorned with excellent Flowers and fragrant Herbs, did recreate the Senſes and Minds of ſuch as came near them, with ſweet odours and lovely colours. It was grac'd with variety of broad Allies, bordered with Cypreſs-trees. At the four corners of the Garden were Sommer-Pavilions of ſtructure ſufficiently handſom. Upon the other ſide of the Houſe was a fair Orchard planted with the beſt ſorts of Fruit-trees and many rare and uſeful Plants. The paſſage to it was, through a little Wilderneſs, which by many windings repreſenting a Labyrinth in a Wood of Laurel, Holly and Juniper, led to a delightſom Aviary peopl'd with the beſt voic'd Birds. The middle of it, was embelliſhed with an Artificial Rock, out of which Cryſtal ſtreams continually aſcended through little Pipes; and falling down the ſides of the ſtone, fill'd a ſmall Sea, in which the Rock ſtood, with water. Here the Birds took an infinite delight to drink and bath themſelves. Neither did they think themſelves Priſoners; for the Cage being large, handſomly turfed, and having many Trees planted round about the ſides of it, gave them ſo much room to build their Neſts, and fly up and down, that they ſeemed to enjoy a Wood in a Palace. When they came to the outermoſt Walks upon the North-ſide of the Orchard, they ſaw large Fiſh-ponds, ſome of which bred ſo plentifully that they ſtoredall the reſt; and thoſe which were not Mothers prov'd good Nurſes, and did ſo well feed the young Frie, that they ſupplied the houſe upon all occaſions with delicate and well-grown Fiſhes. They had no ſooner entred into the Garden, but they were in full view of the Houſe; which

* *Peace.*

though it was not ſo curiouſly fram'd, as to make ſignification, that he which built it, hoped to live in it for ever; yet neither was it ſo meanly contriv'd or furniſh'd, but that it was fit to entertain moſt worthy perſons. At this time the Owners look'd upon it more pleaſingly then ever, judging it now the happy Receptacle of ſuch Company, as Angels would be glad to receive into their Celeſtial Manſions.

* *A divine Mind.* Here the Virtuous * *Theonoe* entertain'd the Noble Tavellers, and accoſted them with ſuch a Grace, that it ſtruck them into no ſmall Admiration of her preſence. She did fully anſwer and ſomewhat exceed thoſe fair Proportions, by which they had drawn her Image in their minds; not ſo much in regard of thoſe fading Luſtres which are viſible in the Body, and do uſually produce a ſlight Love in amorous Hearts, (though ſhe had Beauty enough to make her Body a lodging moſt agreeable to the Excellent Qualities of her Heavenly Soul, and it became her as properly as a handſome Cabinet doth a moſt rich Jewel) but ſhe was chiefly wonder'd at for thoſe better Virtues which raiſe and fix the greateſt Eſtimations in the Breaſts of the moſt knowing Perſons. But, that ſome which have heard of her incomparable Perfections, would think them prophan'd, if any of no greater abilities then mine are, ſhould offer to picture them, I would venture at her Deſcription. However I ſuppoſe I may lawfully do it, or at leaſt it is but a Sin that ſhe her ſelf would pardon, that upon ſo juſt occaſion I make bold to relate what I can remember of her ſingular Virtues. The ſhape of her Body was ſo full of Symmetry, that the moſt curious Limner could find no fault in it. Her Eyes were beautified with a ſparkling Modeſty. Her Countenance was a lively Pourtraiture of Grave ſweetneſs. Her Dreſs was ſuch as ſhew'd, that ſhe neither wanted Art to put it on decently, nor was troubled with any phantaſtical delight in Apparel. Her Father neglected nothing which might ſignifie his affectionate care of her Happineſs, but being ſenſible that he had receiv'd from God a Daughter of an Excellent Nature, he was diligent to give her Education ſutable to her Capacity and Birth. In this point * *Theonoe* had the beſt aſſiſtance in the World, that is, the daily Example of her moſt prudent Mother * *Soſandra.* Her great Knowledg teſtified, that ſhe had improv'd all advantages to the utmoſt, and was a clear proof that the Capacity of the Female Sex, is not ſo inferiour to ours as ſome Men do ignorantly believe. Her Fancy was quick, her Memory faithful, her judgment ſolid. She underſtood many Languages, and could ſpeak ſome very exactly. Her Diſcourſe was compos'd of diſcreet Wit, and rais'd Admiration in all that convers'd with her: for ſhe delivered well-fitted words and excellent ſenſe with ſuch tunable Accents, that thoſe which heard her, thought ſhe ſpoke like *Memnon*'s Statue, when it was ſtruck with the Sun-beams. Her Converſation was Ingenious, and alwayes expreſs'd ſuch a modeſt Confidence as accompanieth Innocence, when it is lodg'd in a generous Soul. Her Temper was ſomthing reſerv'd, but void of all Moroſity. Her Deportment prudent, and wanted nothing which is requiſite to make up a graceful Carriage. She us'd no Affectedneſs in her Speeches, Looks or Actions. Humility pleas'd it ſelf to dwell in ſuch a Noble Spirit, which ſet off its worth with all poſſible Advantage. She had ſo much Diſcretion and Fidelity, that the moſt Excellent Perſons in the World deſired her Friendſhip. She did ſo truly love Charity, and expreſs'd her regard of thoſe which needed it, with ſuch an univerſal care; that there were none of her poor Neighbours which pray'd more heartily for themſelves then for her. She was known to be ſuch a paſſionate Votary to Chaſtity, that none durſt ſpeak rudely in her preſence. She was a true Lover of

* *A divine Mind.*

* *A Preſerver of her Huſband.*

God

God,& devoted her beſt Affections to him & to his ſervice, ever eſteeming it as a great folly to pretend Love to amiable Perſons or worthy Things, and to ſlight God, the greateſt Good and Firſt Fair, by whom all other things were made lovely. Her Religion was not made of Talk, or fram'd of a few external addreſſes; by which many make their Devotionary part, like the reſt of their Life, a Complement: but it conſiſted in a great Knowledg and much Love of the Divine Nature, and in a conſtant Reſignation of her Will and Actions to all holy Commands as indiſputable Laws. Having ſpent a good part of her Life according to this infallible Method, at laſt ſhe grew accompliſh'd with all thoſe Virtuous Habits, and was bleſs'd with thoſe ſerene Tranquilities, which fix themſelves in thoſe Ingenuous Souls, where true Knowledg is ſincerely obey'd.

This is a rude draught of * *Theonoe*'s Perfections; and though I have not been able to paint her to the life, yet it doth ſo far reſemble her, that by it you may know the Qualities of * *Irene*: for they were not more Siſters in Nature, then they were alike in all virtuous Accompliſhments. Indeed they were two lively Reflections of one Divine Beauty parted between them, and ſhined with no more different Rayes then the Sun would ſend down, if it were cut in two pieces.

* *A divine Mind.*

* *Peace.*

Some poſſibly which may chance to read this Story, will be apt to think that I have ſaid too much in their Commendation: but there is none which ever ſaw them and was in their company, but will either be angry or ſorry for the imbecillity of my Wit, finding the *Encomiums* which I have beſtow'd upon them, to fall ſo exceedingly ſhort of their tranſcendent Worth. I have the rather committed this ſhort Delineation to writing, becauſe I ſuppoſe that other ſorts of Painting are only able to expreſs but one half of Beauty, and that the far worſe part; and becauſe I think the two Siſters in this repreſentation, are ſo far beyond ordinary Exemplars, that many Ladies would think themſelves very handſom if they were like them; and of this I am ſure, that in all places it is not eaſie to meet with ſuch as are equally made up. I know it is no hard matter to find many which are grac'd with an elegant form of Body, pleaſing features of the Face, an amiable ſweetneſs of quick Eyes, Heads cover'd with fair Hair, ſmooth Hands parted into delicate Fingers ending in a round littleneſs; and in ſhort, adorn'd with proportions of Bodily parts ſo exactly meaſur'd, and lively colours ſo well plac'd, that they might ſit to Painters as Original Copies of rare Pieces of Humane Form, and yet many of theſe Beauties are ſo deform'd with evil Diſpoſitions and diſhonourable Actions, that the excellency of their bodily Compoſitions is ſpoil'd by an ill-agreeing connexion with a vicious Soul. For which they have been not unfitly compar'd to the Ancient Temples of *Ægypt*, which are fair outwardly, being large Structures built with choice Stones; but if you look'd inward, inſtead of a God you ſhould only ſee an Ape, a Crocodile, or a Serpent. And yet how fondly do ſome dote upon theſe empty ſhows, eſteeming a well colour'd Skin or handſome Geſture above Excellency of Manners, Modeſty & Chaſtity, & thoſe other Virtues which conſtitute a great Soul? I call it Dotage, for the folly is no leſs ridiculous then if they ſhould be enamour'd with their fine cloths, or prefer the faſhion of their new Apparel before the comely ſhape of their Bodies. But I muſt return to my Story.

Amongſt thoſe many Diverſions which the Travellers enjoy'd in the converſation of theſe Noble Siſters, I muſt not forget one which they eſteem'd above all the reſt: It was a Sommer-houſe which * *Theander* had built near the Head of a pleaſant Spring, which running under it made the lower Rooms cool

* *A divine Man.*

cool Grotta's,& was adorn'd by a neighbouring Grove which grew hard by it. As ſoon as they were told that *Theander* made this the Receptacle of his retired Life, they were affected with a ſingular pleaſure; for we are apt to be mov'd, I know not how, with the very places where we find particular remembrances of thoſe brave Souls, whoſe Virtues we have admired; & ſeem to ſee thoſe great men, when the Houſes where they dwelt, the Rooms in which they diſcours'd, & the Tables where they ſate, are before our eyes. Here *Theander* was conſtantly to be found, not ſleeping away his Time, or waſting it idly with vain pleaſures, as the ſoft Gallants of *Rome* trifled away their Lives in the Gardens of *Tarquin:* no, *Theander* and many Virtuoſo's which daily frequented his Houſe, convers'd in theſe Privacies, as the Great *Tully* did with *Atticus*, *Cotta* and *Balbus*, and the reſt of his learn'd Companions, when they walk'd under the *Marian* Oak at *Arpinum*, or ſate in cool ſhades upon the Banks of *Fibrenus*. Having here ſequeſtred themſelves from the Tumults of the lower World and the avocations of vulgar Converſation, they enjoy'd a freedom from the troubles of impertinent Company, rejoyc'd in a calm fruition of noble Studies, and recreated themſelves with a moſt profitable Diverſion from ſuch laborious employments, as ſome men by reaſon of their condition of Life, are neceſſitated to undergo. Hither they retir'd to modeſt Pleaſures, and ſweetned Labour with Ingenuous Recreation. Here *Theander*, when he was alone, improv'd his Mind in the Knowledg of things by deep Meditation; not only reading ſuch Books as were worthy to have been written: but ſometimes writing ſuch as were not unworthy to be read; deſigning his endeavours not only to his own entertainment, but to acccompliſh his Soul with ſuch abilities as might make him more ſerviceable to the common good of mankind. When his Friends came to him, he made them contribute their Aſſiſtances, whilſt they employ'd themſelves joyntly, ſometimes in the Contemplation of the Heavens, to obſerve the ſeveral motions of the Planets, and by the help of *Teleſcopes* to take notice of their various Appearances, and ſometimes in examination of Minerals; for which purpoſe they had a Room well appointed with Furnaces and Diſtillatories: otherwhiles they enquired into the Myſteries of ſenſitive Nature, the Reaſons of Growth, and the Engines of Automatous motion, which may be underſtood by Anatomy. Some ſelect places of the Garden, were furniſh'd with large Bee-hives made of Glaſs; and through thoſe Windows they peep'd into the exquiſite methods of thoſe buſie Artiſts, which contain ſuch great Skill in a little Compaſs.

* A divine Man.

In the Grove * *Theander* had built a Chappel, which in my mind was a Deſign full of prudence; He, without doubt, having found in himſelf upon his Arrival in this ſolemn place a great alteration of Temper, that is, a more raiſed diſpoſition for devout thoughts, took the advantage of his Experience, & dedicated the place to holy Services, hoping charitably that thoſe good people which came to it through thoſe ſhady Walks, would be encountred with thoſe heavenly affections which he had felt in himſelf. Who hath not obſerv'd that the ſoft murmurs of a Fountain, the ſight of that green Moſs which naturally adorns the Banks, the gentle blaſts of cool Air which are whiſpered through the Trees, & the native horrour of a thick Grove, do compoſe the Mind to more then ordinary thoughts, & raiſe great paſſions in the Soul? Upon our firſt entrance into an ancient Temple, arched with a lofty Roof, whoſe awful ſolemnity is heightned with an holy Silence, or when we deſcend into a ſpacious Cave, whoſe hollowneſs not wrought by Art ſeems to be a natural Vault overſpread with the Canopy of an hanging Mountain

Mountain, do we not feel our ſelves ſtruck with a ſacred dread, and made apt to entertain more ſoft affections; as if the Walls we ſee, or the Ground on which we tread, were animated with ſome particular *Genius* which beſtowed upon us this change of Diſpoſition, either as an aſſurance of Welcome, or elſe as a notice of its own great Preſence? For this reaſon we muſt needs ſuppoſe, that the knowing Poets frequented the heads of Fountains, & meditated in ſilent Woods, not only as Receſſes from noiſe, but as thoſe delightful Manſions where they were ſure to find the Muſes alwayes at home, never fail to receive their wonted Inſpirations. The Heatheniſh Idolaters had ſo much prudence in the courſe which they took for the ſupporting of Erroneous Worſhip, as to joyn a Grove to every Temple; for whilſt the People, apt to admire whatſoever is ſtrange, thought ſome inviſible Power muſt needs inhabit ſuch Solemn Places, their Devotion received a natural nouriſhment from their Eyes: Of theſe effects their Idolatrous Guides could eaſily make application to what Object they pleaſed, the Worſhippers being extremely ignorant. But *Theander*, who knew how to make uſe of every thing, had virtuouſly improv'd theſe natural advantages both for himſelf and his Neighbours, who were willing to be relieved from the oppreſſive load of Secular life; & knowing that they muſt needs loſe God where they cannot find themſelves, would earneſtly long to retire frequently to this pious Solitude, where they were reſtored to the uſe of their own better Powers; and taſting there the freſh delights of the Divine Preſence, would be unwilling to deſcend from this holy Mount into thoſe lower Grounds where earthly Vapours alwayes riſe, and uſually ſtifle and choke the delicate ſenſe of the Soul. When I think of * *Theander*, (and I often think of him) I cannot but wiſh to be in ſome ſuch place.

* *A divine Perſon.*

The Noble Travellers viſited this Chappel every day, and ſpent a great part of their time here, in the Grove and the Garden-houſe; which, beſide the other Conveniences forementioned, was accommodated with a flat Roof, which being covered with Lead and incompaſs'd with Balliſters gave'em leave to walk where they enjoy'd the Pleaſure of two fair Proſpects. Upon one ſide they had a view of the Higher * *Theoprepia*, ſhewing at a good diſtance like a pleaſant Landskip. In the way to it they beheld the whole valley of [a] *Elpiſcale*, and at the further end of the Dale the fair Haven [b] *Kallolimen*, and the famous River [c] *Lampromela*, which parts the two *Theoprepia's*. At *Kallolimen* an old Ferriman call'd [d] *Euthanatus*, by order of the Prince of *Theoprepia*, gives conſtant attendance to tranſport all Paſſengers which come through [e] *Bioſcalus* over the River *Lampromela*. I have not yet receiv'd a perfect notice of the particulars which make up this Excellent Landskip, and therefore I muſt crave your Pardon, good Reader, that I paſs it by with ſuch a ſhort Narrative.

* *The divine State above.*
[a] *A good Hope.*
[b] *A fair Haven*
[c] *Partly bright, partly dark.*
[d] *A good Death*
[e] *A good life.*

From the other ſide of this Roof they look'd into that part of [f] *Theriagene* where ſtood the great City [g] *Plutocopia*. This was removed from [h] *Theander*'s ſeat to ſuch a diſtance, that it was not diſcernable without the help of a Proſpective-glaſs. *Bentivolio* perceiving it to be very large, deſired [i] *Theonoe* to give them a Deſcription of it, & to inform them concerning the Cuſtoms of the People. I ſhal the more willingly obey your Command, anſwer'd *Theonoe*, having receiv'd Intelligence concerning it from a kinſman of mine who came to viſit us not long ſince, being juſt then return'd from *Plutocopia*, whither he had travell'd to acquaint himſelf with their manner of Life. It was call'd *Plutocopia* by [k] *Taraxion*, the Son of [l] *Matæogenes*, who built it. It is not far diſtant from the Proud City [m] *Hyperenor*, whoſe inſolent Exam-

[f] *Degenerate Beaſts.*
[g] *The City of the Covetous Rich.*
[h] *A divine Perſon.*
[i] *A divine Mind.*
[k] *Perturbation*
[l] *An ignoble Perſon.*
[m] *Inſolent.*

ple

ple the *Plutocopians* do but too much imitate. It is ſituate upon an *Iſthmus* or narrow Bridg of Earth lying between two vaſt Seas, which do continually beat upon it, and every day waſh away ſome part of the Land with their impetuous waves. There is nothing very remarkable in this City but an unſpeakable Induſtry which they beſtow only to get Riches. Their Coin hath no Image upon it, but is only inſcrib'd with two words, [a] *Chryſus* being ſtamp'd upon one ſide of it, & [o] *Tapanta* upon the other. The Device is not improper, becauſe it doth ſignificantly expreſs the vaſt apprehenſions which they have of Wealth. They underſtand no other Happineſs but that which they can meaſure, as *Hannibal* did the Romans Rings, by the Buſhel. They beſtow upon themſelves for Recreation ſome of the moſt feculent ſort of Pleaſures, for they vouchſafe to be drunk ſometimes at a gluttonous Feaſt. A virtuous perſon is reckon'd among them by the number of Servants which he keeps, the Acres of Land which he poſſeſſeth, or the Ships which belong to him. Charity is eſteem'd a capital Foolery: Humility and Modeſty are confined to the houſes of the Poor. The Inhabitants are all, either unjuſt themſelves, or Oppreſſors Heirs. Ingenuous Arts have no place amongſt them. They think themſelves incomparably learned, if they underſtand the Tongues of Trade, and have ſome little skill in Courtſhip. They never taſted any Liberty of Soul, & are at laſt ſo extreamly in love with their habitual Slavery, that they will neither open their eyes to look upon Truth, nor hearken to thoſe which offer to ſhew them their Errrors. They take it as the greateſt incivility in the world for any to attempt the change of their Opinions. The truth is, having bottom'd the Deſigns of their Life and their expectations of Felicity upon Erroneous thoughts, wiſe Counſel would but diſturb their Peace. Some which have calculated their Latitude, report that they are ſituate in a Climate which lies many degrees without the Tropick of Virtue. The Youth being never acquainted with any other methods of Education, but to learn how to get and keep Money, do uſually ſo improve themſelves in that Art, that they are able to cheat their Fathers: and in a ſhort time they do ſo exceed the bounds of Covetous deſires which were ſet to them, that they will frequently complain that their over-grown Parents do not die ſoon enough. In point of Marriage they are contrary to the *Genius* of other Lovers, for in * *Plutocopia* no young Virgin hath ſo many Suitors as a rich old Woman with three Teeth. Thoſe which are beautified with a good Forune, eſpecially if they be not likely to live long, though they be really very ill-favour'd, are there eſteem'd more handſome then an Exquiſite piece done by *Titian* or *Van-Dyke*. They are very uncivil to Strangers, hoping by this means that they ſhall be freed from the chargeable trouble of entertaining ſuch as come from other places. They are infinitely ſuſpitious of their Neighbors, & upon ſmal occaſions magnified by Jealouſie and falſe Reports, will fall upon one another, after ſuch a cruel manner, that one would think a Civil War had happen'd amongſt a ſwarm of Waſps. They are perpetually Litigious, and drag thoſe to the Law whom they have injur'd. It is no wonder, for it is their principal to believe that they ought to hate another for ever, after they have once done him a Diſcourteſie. They are ſo exceedingly ingrateful, that thoſe few (and they are but few) which do good to others, are ſo far from hoping for a thankful requital, that they fear a miſchief from none more then thoſe whom they have reliev'd. They are alwayes gnaw'd with Envy, repining at that which they call the Happineſs of others; which is great Houſes, Beneficial Offices, Much Plate, Brave Furniture, Rich Coaches, High Diet, Gallant Clothes and Large Gardens.

[a] *Gold.*

[o] *All things.*

* *The City of the Rich.*

They

They commonly make ſo much haſt to be Rich, that by a too-eager Proſecution of their croſs Deſigns they hinder not only others, but themſelves; like people in a Throng, who thruſting each other forward with an indiſcreet haſt to get out at ſome Door, do wedg up the paſſage. They count it a great Ability to cheat one another; and this Art is practic'd among them ſo generally, that ſome have reſembled * *Plutocopia* to a field in the time of a great Plague, where you can ſee nothing but Crows and Carkaſſes. They have ſo corrupted the Offices of Friendſhip, that the *Stagyrite* would be forc't to burn out two or three of *Diogenes* his Candles, before he ſhould find any there, which would fit his Definition. They love their Friends as they do their Lands, and deſpiſe all Friendſhip but that which they can put to uſe. They are ſo far from practicing any generous notions of Love, that they account them ridiculous perſons that ſpeak of 'em. Yet they are ſo vex'd with the effects of Unworthineſs and Falſhood when they feel them, that in a great diſcontent they will wiſh there were ſome infallible Mark ſet upon Hypocrites, or that a Window were made into mens Boſoms; not minding what ſport they themſelves would make if their wiſhes were accompliſh'd.

* *The City of Covetous Rich.*

If it were not too tedious to relate the Story, I would acquaint you with a Trick which was lately put upon them by one [a] *Alopex*. He and two of his Companions arriving in an Inn, ſtay'd there two or three dayes, where they made an agreement that they ſhould ſalute *Alopex* as their Lord in all companies, and having put him into Mourning Apparel, pretend that the cauſe of his coming to [b] *Plutocopia* was the Death of a moſt hopeful Son, his only Child, whom he had lately buried in [c] *Poliſtherion*, which was the chief City of [d] *Theriagene*, which was far diſtant, being parted by a great Sea from *Plutocopia*; and that therefore the moſt diſconſolate Gentleman had left his City, leſt the company of his Son's Friends or the ſight of his Grave, ſhould keep his ſorrows alive; and that as an addition to his Grief he had ſuffered ſhipwrack, by which he loſt Ten thouſand pounds, which he brought with him to buy ſome convenient ſeat, and to diſcharge the Expences of his abode, till he could diſpoſe of his Eſtate, which was very great both in Lands and Goods, in his own Country; and that he had reſolv'd to ſpend the reſt of his Life in *Plutocopia*, where his Loſs did not ſo much trouble him, as that being deſtitute of his Attendants he ſhould not be acknowledged according to his Dignity. He Cough'd frequently, as being in a Conſumption, and drank often of a little Glaſs, which he call'd for with ſuch a low voice, as if he were ready to faint for want of Spirits; he talk'd alwayes of his Lands, Houſes and Money; made his Will every day, in which he imploy'd the moſt noted Scrivener in the City, unto whom he beſtow'd great Legacies. His name was * *Klerotheron*, a man famous for great skill in his Profeſſion. He us'd to lend money to young Heirs, and having got a Mortgage for the Principal, did not long after purchaſe the Fee with the Intereſt. It was his manner when he was entertain'd in a Suit, to promiſe his Client luſtily; but being compell'd ſometimes to take a bribe from the adverſe party, he frequently found himſelf ſo equally pois'd, that he ſtood like *Buridan*'s Aſſe, hungry between two ſorts of meat which pleas'd him alike, and knew not which cauſe to proſecute firſt. This man * *Alopex* thought a very fit inſtrument to promote his deſign. The firſt uſe which he made of him was to hire him a brave Houſe near the River, which he did; and in a ſhort time by his means he inveigled many covetous Citizens into his Aquaintance, who, in hopes to be made his Heirs, feaſted him magnificently, furniſh'd him with Monies, ſent him rich Preſents, and ſo carefully perform'd whatſoever they thought

[a] *A Fox.*

[b] *The City of the Rich.*

[c] *The City of Beaſts.*

[d] *Degenerate Beaſts.*

* *One that hunts for the Inheritances of other Men.*

* *A Fox.*

thought acceptable to him, that *Alopex* began to think his lies true, and was willing to forget the reality of his Condition; till one of his mock-servants having bethought himself of the insecurity of Falshood, and knowing what they should be forc'd to suffer if they were discover'd, ask'd *Alopex* after he had return'd half drunk from a Feast, What would become of us, if [b] *Klerotheron*, who pretends so much kindness to us, should send a spie to [c] *Polisthereon* to know the certainty of our Reports? Then replied *Alopex*, like a man awaken'd out of a pleasant dream with a loud Thunder-clap, we should be forc'd to pay for our good chear. I think it is high time, said his other Companion, to free our selves from the danger of Dissimulation by a real Escape; for having sinn'd so egregiously, we shall alwayes expect the Punishment which we have deserv'd. But what course shall we take? I think I can resolve you, replied his Fellow-servant. I understood yesterday there is a Bark in the Port, which though it bears other colours, belongs to [d] *Amphibius*, which is an Island not belonging to the Jurisdiction of *Theriagene*: The Master's name is [e] *Pirates*. I will ingage him with a good sum of Money to take us in. The Wind being fair, they will be ready to set sail, for they have dispos'd of their Fraight. To morrow, said he, turning to his Master, you shall feign your self very sick, and send for *Klerotheron*, and let him know that you desire to remove your self to his Country-House, which lies near the Sea about three Leagues from the City, being willing to die there privately, that you may not be troubled with Sollicitors: withall give * *Klerotheron* your last Will, which you may make to night, and appoint him the sole Heir of your Estate; entreat him to go along with you without giving any notice of your Design, and when we have him abroad, leave the rest to me. They approv'd this Plot, and put it in Execution the next Morning whilst it was dark. When they were gone off a little from Land * *Alopex* would needs be very sick, and desired *Klerotheron* to keep him company in his Cabbin, pretending that he doubted very much that he should never live to see his House, *Klerotheron* comforted him, and endeavour'd to make him believe otherwise. *Alopex* entertaining *Klerotheron* sometimes with pretences of inclination to Vomit, sometimes inveighing against the unmercifulness of the Sea, sometimes feigning a sleep, and when he awaked giving order concerning the manner of his Burial, amus'd him with various diversions till they were above four Leagues at Sea. *Klerotheron*, supposing that they might very well have come to his house in less time, call'd to the Pilot, for *Alopex* would not let him stir out of his Cabbin, and told him he was afraid that they steer'd a wrong course. The Pilot pretending to be very angry, replied, that he was too old to be directed by him. *Klerotheron* being so snibb'd, was compell'd to a little more Patience: but at last suspecting some misfortune, rush'd out and went upon the Decks; and perceiving that they were almost arriv'd at the Island * *Moronesus*, cryed out very discontentedly, Sirs, what do you mean? To land you at your house there, answer'd *Alopex* his servants. That is not my house, said *Klerotheron*; you have over-slipt it a League. They replied, Whether this be your house or no, we know not, but we are sure that you must land here. Whilst they were talking, *Alopex* appear'd, not making any great show of sickness now; at which *Klerotheron* wonder'd: but much more when *Alopex* began to advise him with a grave voice not to disobey the young men, lest they should throw him over-board. *Klerotheron* not knowing whether that was any great mischief, considering his present condition, stood musing what to say, till * *Alopex* having assured that all his Lands and Estate (except

[b] *One that hunts for other mens Inheritance.*
[c] *The City of Beasts.*
[d] *One that lives partly on the Land, partly in the Water.*
[e] *A Pirate.*
* *One that seeks for other Mens Inheritances.*
* *A Fox.*
* *The Island of Fools.*
* *A Fox.*

cept what he had borrowed in [b] *Plutocopia*) were in [c] *Moroneſus*, his men, to prevent all further Diſputation, let down [d] *Klerotheron* by a rope into a boat which they had call'd from the Shore, making what ſail they could, as *Alopex* thought, for *Amphibius*: but [e] *Pirates* being the more cunning Fox of the two, and loath to loſe his Prey after he had got it into poſſeſſion, having deveſted *Alopex* and his ſervants of all the ſpoils which they had gotten in *Plutocopia*, and following the example which he had but juſt then ſeen, beſtow'd upon them a little old Bisket and mouldy Cheeſe, and left them upon a Deſart Illand call'd [f] *Leſtocharis*

[b] *The City of the Rich.*
[c] *The Iſland of Fools.*
[d] *One that Covets other Mens Eſtates.*
[e] *A Pirate.*

Here [g] *Theonoe* made a pauſe, and begging pardon for the length of her jocular ſtory, they granted it, with laughing at the juſt Fate of *Klerotheron*, & the retaliation of his ſufferings upon *Alopex*. After they had pleas'd themſelves a while and were now ſilent, [h] *Irene* told them that, if their patience would bear it, ſhe ſhould acquaint them with another Accident which happen'd after the former, in the ſame place, as ſhe underſtood from the ſame Gentleman, who for a diverſion related it to them one night after ſupper, and at her Requeſt gave it to her in writing. It began thus.

[f] *The Charity of Thieves.*
[g] *A divine Mind.*
[h] *Peace.*

The *Plutocopians* worſhip a God called [i] *Holochryſus*, whom they have honoured with the ſolemn Celebration of a publick Feaſt twice every year, and with a Golden Statue ſet in a moſt conſpicuous place in the midſt of their City. It was made by [k] *Eudæmon*, eſteem'd by them as the beſt Artiſt in the World. At the deſire of the *Plutocopians* he had ſhown his utmoſt Skill in the contriving of a Noble Deſign to do honour to their God. It was fram'd, as far as I can remember, after this manner. *Eudæmon* erected a Magnificent Arch; in the middle of the South-Front towards the top he put the Image of *Holochryſus* ſitting in a throne made of Silver, which ſtood upon a high Rock, and ſeem'd to be divided from the lower ground by Precipies, naturally abrupt, but made of more difficult Aſcent with ſtupendious extuberancies of Ice and Snow, inſomuch that it was almoſt inacceſſible, eſpecially toward the top. Notwithſtanding that, one [a] *Ponus* did encouraged ſuch as climb'd, and help'd them with his hand over ſome difficult places; yet the Paſſages were ſo dangerous ſlippery, that thoſe which aſcended with the moſt bold Confidence, did uſually fall down and break their Necks. Thoſe which eſcaped the danger of this rough way, came to a ſmall Plat of plainer ground, where they ſeem'd to ſtand aſtoniſh'd, their eyes being dazled with the glory of the Illuſtrious Image. A beautiful Virgin in a gliſtering Habit call'd [b] *Pſeudelpis*, was plac'd on the right ſide of [c] *Holochryſus*, and becken'd to them to come nearer the God, where ſeveral Worſhippers upon their knees before the Throne, received from the Hands of *Holochryſus* chains of Gold and Jewels. They ſaid that *Eudæmon* upon the North-part of the Arch had drawn the Figure of [d] *Apateon*, who taking the Advantage of a Precipice as they return'd upon the back-ſide of the Rock, (for they were not permitted to go down the ſame way which they came, becauſe of the Multitudes which were ſtill climbing up) robb'd moſt of the Votaries of thoſe rich Gifts which they had received, and afterwards threw them head-long from the Rock: and if any chanc'd to eſcape this Death, they were met and jeer'd by a ſcornful Virgin call'd [e] *Hybris*. Moſt of them were ſo vext at their diſappointment, that when they came at the bottom of the Hill, they were repreſented as entreating an old Woman call'd [f] *Angerona* to ſtrangle them. But theſe Figures are not now to be ſeen, becauſe [g] *Chrematophilus*, a Citizen of great Note in *Plutocopia*, had procur'd them to be obliterated as being a diſhonourable Appendage to that Divine Image.

[i] *All Gold.*
[k] *A good Genious, who made people Rich and ſo happy as they thought.*
[a] *Labour.*
[b] *Falſe Hope.*
[c] *All Gold.*
[d] *A Deceiver.*
[e] *Contumely.*
[f] *Grief.*
[g] *A lover of Money.*

Before this Arch upon a rising ground stood an Altar, at which [h] *Pleonectes* the High Priest gave attendance; and, according to their Custom, after some Sacrifices, he recited a Panegyrick made in the praise of *Holochrysus*, whom he extoll'd as the Patron of their City, the Protector of their Happiness, the Founder of their Dignities, the Fountain of their Joyes, and in short, acknowledg'd him to be the Beginning and End of all their Designs. The *Plutocopians* applauded his Orations with an Universal Hum, some having heard what he said, and others imitating their Neighbours. After this they entertain'd themselves with Musick, Dances, and other sports correspondent to their Festival solemnity.

[h] *covetous. Mind.*

Whilst they were in the midst of their Jollity, [a] *Skeletion*, a grave Philosopher, his Habit resembling those which of old were called *Cynicks*, of a slow pace, and looks somewhat cast down, being newly arrived in the City, went to see the manner of this great Assembly. He took the first convenient place which he could find, sate down, and fell a weeping. The more inconsiderate of those which were next him, took his impertinent Tears as an affront to their common Joyes. Others which pretended to a little skill in History, thought that *Heraclitus* having taken upon him the Form of *Diogenes*, was risen from the Dead. Whilst he continued weeping they began to leave off their Mirth, the Multitude flocking about him, as boyes use to do about a Stranger. Their Curiosity was the greater, because they saw a great Glass in his hand which had such a strange Power, that it made most of those which look'd upon it to shed tears. He call'd his Glass [b] *Iconecron*. It was made in a round Figure by one [c] *Cranion*, his Brother, who had form'd a Deaths-head so artificially upon it, that those which saw it, discerning nothing but a rotten Skull without Hair or Skin, a few Teeth all uncover'd, instead of Eyes empty holes, and no Nose, were amaz'd, being ready to think, that since their Image was thus transform'd, they had been dead a great while: or if they were at present alive, yet they fell a crying to perceive what within a little space of time they must of necessity be. *Skeletion* said nothing, only wept with them; and being unwilling to be troublesome at this time, he retired to his Inne. This accident was like a shower of Rain to Country-people at a Fair, and forc'd so many of the Company to withdraw, that it both put an unacceptable Period to the pleasure of their Feast, and made 'em forget what they had enjoy'd; for when they were gone home, they talk'd of nothing now but *Skeletion* and his Glass.

[a] *Dried Carcass.*

[b] *The Image of the Dead.*

[c] *A Skull.*

A few dayes after this, the * *Plutocopians* had a Great Mart, which they kept every Moneth upon a large Key adjoyning to a muddy River call'd [a] *Glycipicron*, which ran through their City; where whilst they were infinitely busie in selling and buying of Trifles, [b] *Euphranor* the Son of [c] *Morogelon*, a Jolly Fellow, never out of Humour, moderately fat and of a lively complexion, famous for his merry Temper, for he us'd to laugh at all the World, having heard of the incomparable Vanity of the [d] *Plutocopians*, came to the Town in hope to make himself some sport. He was not deceiv'd of his Expectation, for he had no sooner got upon a high place whence he observ'd the People and their Actions, but he had like to have kill'd himself with laughing. The *Plutocopians* staring upon him, not without some Indignation, ask'd him what he laugh'd at. At you, replied *Euphranor*, who make such a silly Question: when every thing which I see is ridiculous, do you demand what I laugh at? He continued his Mirth so long, and laugh'd so heartily and loud, that they began to be afraid of him, and suspected that he was Mad. For several dayes he made it his Recreation to walk up and down the streets,

*The Covetous Rich.

[a] *Bitter sweet.*

[b] *One of a pleasant Humour.*

[c] *One who laughs at the Follies of the World.*

[d] *The Covetous Rich.*

and

and to deride the Follies of the *Plutocopians*, which he ſaw expreſs'd in a thouſand ridiculous Varieties; whilſt the penſive* *Skeletion*, whoſe eyes were Fountains of pity, deplor'd, as he thought, it his charitable duty, their Unhappineſs. The *Plutocopians* ſufficiently diſturb'd by *Skeletion*, were yet more vext upon the Arrival of *Euphranor*, upon whom they could look no more pleaſingly, then as upon a ſecond Meſſenger which comes to confirm bad news. They thought *Plutocopia* ſtood before theſe men of ſuch contrary Tempers, like thoſe Pictures, which being look'd upon divers wayes, repreſent different Figures; ſhewing a Baboon to one Spectatour, and at the ſame time a Beggar to another. After a little time the *Plutocopians* began to be extreme angry, ſeeing themſelves both pitied by one as miſerable Wretches, and laugh'd at by another as Fools: and complain'd of the injuries which they ſuffered, to their chief Magiſtrate, by name * *Bathypogon*. He having conſulted with ſome of the graver Senators, determin'd that they were both out of their Wits, and made an Order that [a] *Archibius* and [b] *Thurepanæcta*, the two principal Phyſicians of the City, ſhould viſit 'em and endeavour their Cure. Not that [c] *Bathypogon* was much moved with any charitable reſentment of their condition, but to free the Citizens from trouble. The two Strangers lay both in one Inne, where when the Phyſitians were come, they deſired the Maſter of the Houſe to acquaint [d] *Skeletion* and [e] *Euphranor* who they were, and to let them know, they having heard thoſe two Gentlemen to be Strangers in *Plutocopia*, had preſum'd ſo far as to give them the trouble of a Viſit. By good chance they were both together, for *Euphranor* had gone that morning to *Skeletion's* chamber on purpoſe to laugh at the Weeper; for among other things which made him ſport, he thought *Skeletion* very worthy to be laugh't at, who ſeeing the world miſerable by reaſon of their affected Folly, would needs cry for that which could not be altered, and affiict himſelf becauſe many were in miſery when as by that means he added one unhappy Fool to their wretched number. *Euphranor* went forth, and ſeeing the Phyſicians in the next Room, accoſted them chearfully, thank'd them for their Civility, deſired them to come into *Skeletion's* Chamber and ſit down. *Skeletion* took no notice of them, but ſignified much grief of Mind by Silence and a dejected Countenance. *Archibius* and his companion having ſaluted their Patients; after a little diſcourſe *Archibius* deſired to know the reaſon of *Skeletion's* ſorrow. I weep, ſaid *Skeletion*, to think how many Men and Women you have kill'd. At this *Euphranor* was taken with a new fit of Laughter. *Thurepanæcta* asking him the Reaſon of his Mirth, *Euphranor* told him, he could not chuſe but laugh to conſider how willingly people paid great Fees for that Death which was beſtow'd upon them, and to think how little you car'd for what *Skeletion* ſaid, it being all one to you whether you kill or cure, ſo you be pai'd for it. *Thurepanæcta* being of a proud temper, was very much troubled to be ſo abus'd where he went without expectation of a reward. *Archibius* was not mooved, knowing it is an Indecorum for a Phyſician to be angry at his Patients, eſpecially when their diſeaſe is in their Brains; and continuing his Diſcourſe with * *Skeletion*, attempted by divers Queſtions to find out the cauſe of *Skeletion's* Malady. But *Skeletion* took him off, ſaying, that though the World were not in other reſpects barren of occaſions of Sorrow, yet he ſhould not ceaſe Weeping whilſt he ſaw it abus'd by ſo many bold *Medicuccio's*, who being ſtrangers to the Principles of true Philoſophy, utterly ignorant of the Myſterious conſtitution of Humane Bodies, unskilful in Anatomy except what they had ſeen practis'd at ſome great Dinner, careleſs of Study, and unfurniſhed

* *A dried Carcaſs.*

* *One who hath a long Beard.*

[a] *The Author of Life.*
[b] *One who can enter any door.*
[c] *Great Beard.*

[d] *A dried Carcaſs.*
[e] *One of a pleaſant Humour.*

* *A dried Carcaſs.*

furniſh'd with Experience, yet pretend to be Reſtorers of Health, and Saviours to Mankind: though they are more afflictive to the ſick then their Diſeaſes themſelves, if they would let them alone. He accus'd them of Diſingenuity, becauſe they did not acquaint their Parents with the ſhorteſt way to Health, and both neglected to exhort them to Temperance, & to teach them to meaſure it according to the Nature of their various Conſtitutions. He eſteem'd it cruelty, that ſuch as by the Miſ-government of themſelves had fallen into ſickneſs, muſt alſo be tormented with the tedious courſes of Phyſick, and be forc'd to continue ſick till their Phyſitian was content to gain no more by their want of Health; and the poſſibility of their Recovery made very doubtful, being expos'd to the uncertain Operation of divers Medicines jumbled together in a long Compoſition, the pompous number of coſtly Ingredients only ſerving to make a greater ſhew of a learn'd Preſcription, to keep ſick men poor too, and to enrich covetous Apothecaries. In ſhort, he told them that he was ſorry ſo many of them had not read their great Maſter's Oath, and that fewer obſerv'd it; adviſing them never to pretend to the honourable Name of *Hippocrates* his Diſciples, or attempt to cure others, whilſt they found themſelves ſick of the Diſeaſes which he had forementioned. Theſe words put * *Thurepanæta* into ſuch a ſharp Paroxyſm of his angry Diſtemper, that he was not able to bear the Abuſe any longer, but flung out of the Room. This ſight did ſo tickle * *Euphranor*'s Spleen, that he fell a laughing. [a] *Archibius* himſelf could not chuſe but ſmile. *Skeletion* reproving *Euphranor*; How can I forbear laughing at you, replied he, when I hear you talk ſo ſillily to one, that is reſolv'd never to mind what you ſay; and at him for being angry at that which he knows to be true?

* One who enters at every Door.
* One of a merry Humour.
[a] The Author of Life.

Archibius perceived that theſe men were not mad; and judg'd that *Thurepanæta* had not juſt cauſe to be ſo highly offended, knowing that many counterfeit Phyſicians deſerve thoſe Reproofs which *Skeletion* had given them; and that what he had ſaid, was ſo far from bringing any prejudice upon thoſe Gallant Perſons that are really accompliſh'd with that uſeful Skill which they profeſs, that the detection of falſe pretenders would only remove a few blocks out of their way, reſtore due Honour to that Divine faculty, and advance the Health and Happineſs of Mankind. He would willingly have ſtay'd longer to enjoy converſe with *Euphranor*, for *Skeletion* was not pleaſant Company; but conſidering what effects the wrath of *Thurepanæta*, which was incens'd, might poſſibly produce, he took his leave, and went to * *Bathypogon*'s Houſe, where he found *Thurepanæta* engag'd in deep invectives againſt *Skeletion* and *Euphranor*, ſaying that they were not only mad men but Villains, & that *Bathypogon* ought to take the ſame or more ſevere notice of them, then if they had brought the Plague to the Town; they being ſick of two ſorts of Madneſs, & both ſo infective, that they would endanger the putting of many people out of their Wits. *Archibius* was ſorry that *Thurepanæta* had proceeded ſo far in his Defamation; but when he had made an end, *Bathypogon* asking his opinion alſo, he ſpoke in their Defence, and told him and his Aſſiſtance that the two Strangers were troubled with ſome Diſtempers, but thoſe eaſily curable; that he did not apprehend them to be mad, much leſs that they were guilty of any unworthy Intentions, or deſign'd any miſchief againſt the City. As a more plauſible way to perſwade them to believe what he ſaid, (for he knew it was a hard Task to ſpeak to any purpoſe in the behalf of perſons, againſt whom thoſe which heard him, were already prejudic'd,) he was going to have told them the ſtory of *Democritus* and the Citizens of *Abdera*:

* Great Beard.

dera: But *Thurepanæcta* interrupted him, saying, *Bathypogon*, & you Gentlemen which sit by him, may well suspect that to be true which I have reported concerning the contagious nature of these mens Madness, for you see it hath infected a Physitian. [a] *Archibius* being so much in his wits as not to trouble himself with making a vain show of Wisdom among Fools, went away: when he was gone, [b] *Bathypogon* and his Companions ask'd [c] *Thurepanæcta* what they should do with *Skeletion* and *Euphranor*. He advis'd them to call a Court, & having there accus'd them of Sedition, to condemn them to be sold for slaves, and transported to gather Hellebore in the Island *Anticyra*; adding, that they needed not to make any doubt of finding Merchants to buy them: but if it should happen so, he told them as a Reserve, that they might banish them, and command them upon pain of Death never to come within the Gates of the City again. They took his advice, and resolved the day following to put it in execution. They perform'd it accordingly; for about ten of the clock the next Morning their Serjeants seiz'd upon *Skeletion* and *Euphranor*, and brought them to the Town-house. The forementioned *Bathypogon*, famous for Wealth and a great Beard, was appointed to be their Judge: they desired [d] *Chrysalides* and [e] *Pluterastus* to plead against them, having agreed upon the Sentence which *Thurepanæcta* had dictated.

[a] *The Author of Life.*
[b] *Great Beard.*
[c] *One who can go into any House.*
[d] *An Aurelian.*
[e] *A lover of Riches.*

The Court sitting, and a multitude of Spectators being assembled to see the event of this Great Action, *Bathypogon* nodded to *Pluterastus* to accuse *Skeletion*, who with no small zeal began thus: We have great Reason, most Grave *Bathypogon*, to bring this man before the Judgment-seat, he being a Blasphemer of our God and a despiser of that Felicity which we have receiv'd from him. That he is guilty of these Crimes is too manifest in this, that some dayes since he openly prophan'd our Religious Rites, and put a publick affront upon our Festival Joyes. I accuse him as a hater of Mankind, whom he doth perpetually torment with his direful Lamentations. I lay to his charge also, that he being a Factour for [a] *Achthedon*, & a Correspondent of our utter enemy [b] *Anelpistus*, is come into the City to spie out our weakness, that he may the more easily betray us to our Adversaries. He hath seditiously sown the seeds of Discontent in the peoples Minds, and hath endeavour'd to undermine the bottom of our Hopes, that so he may ruine the Pleasures which are built upon them. In short, I demand Justice against him in the name of all the *Plutocopians*, because he maintains Intelligence with the forlorn people of [c] *Hades*, which are our mortal enemies; and hath receiv'd from them a Magical Glass, which doth so bewitch the Eyes of all that look into it, that afterward they can do nothing but weep.

[a] *Grief.*
[b] *One who Despairs.*
[c] *The Grave.*

When [d] *Pluterastus* had done, *Chrysalides* was commanded to charge [e] *Euphranor*, which he did after this manner: I accuse thee, O *Euphranor*, as a Reviler of our Ancient Customs, and a Reprocher of our most Excellent Constitutions, & as one that hath traiterously endeavoured to expose our Government to scorn, by perswading the people to believe that our most serious Affairs are but ridiculous Trifles. Thou art worthy to be punish'd, because thou dost continually upbraid men with the Imperfections of their Nature, and insult over the Necessities of their Condition with a disdainful Laughter. Is it not most meet that he should feel the severity of our Laws, who hath disparaged the values of our richest Commodities before those Foreiners which converse with us; and by this means hath put a great stop to our Trade, which is the life of *Plutocopia*? The truth of these accusations being manifest, I make no doubt, most just Judge, but you will appoint him such a Punishment, as shall both free

[d] *A lover of Riches.*
[e] *One of a pleasant Humour.*

free us from his dangerous practices at preſent, and put ſuch an Awe upon others of his Ludicrous Temper for the future, that they will not venture to imploy their abuſive wits to the diſturbance of the *Plutocopians*.

Now * *Skeletion* left weeping, leſt the fooliſh *Plutocopians* ſhould think that he bemoan'd his own eſtate; & *Euphranor* laugh'd twice as loud as he us'd to do, to let them ſee how much he ſlighted their Menaces. Hereupon [a] *Bathypogon* ſtood up, and having ſtrok'd his long Beard once or twice, would have pronounc'd the ſentence againſt them, but that a great noiſe which he heard among the People, gave him an Interruption. Is was occaſioned by their thruſting one another to make way for [b] *Orthocrinon*, a Gentleman that lived in a Village call'd [c] *Eueſto*, not far diſtant from the City, and who was of Venerable eſteem among the *Plutocopians* for his extraordinary Wiſdom, and eſpecially for many ſingular Courteſies which they had received from him. *Orthocrinon*, as I am imform'd, is an excellent Philoſopher, though he arrogates no ſuch Title, nor makes any pompous oſtentation of his Knowledg in great words, but approves his real worth by prudent Actions, which do ſo completely adorn all the parts of his exact Life, that the beſt Philoſophers may take him for an Example. He is deſcended from a good Family, and owner of fair Poſſeſſions; but he deſpiſeth worldly Dignity in compariſon of Vertue, and makes no reckoning of Wealth in regard of Philoſophy. He hath given away a great part of his Eſtate to promote ſuch in the courſe of Study, as having great aptitudes for noble Undertakings, are hindered only by the want of ſuch things as are neceſſary to ſupport our common Life; and hath now only left a reaſonable Competency for himſelf and his Family. He ſeem'd not to be ſo much incited to Philoſophy by former Examples, or perſwaded to it by the Exhortations of his Parents and Tutors; but was rather inflam'd by an innate Love of Wiſdom, which with a mighty force deriv'd from the inclinations of his own ſoul, thruſt him forward, when he was young, to all excellent endeavours. He doth not profeſs himſelf a ſworn Diſciple to any Sect of Philoſophers, but embraceth truth whereſoever he finds it. His manner of Converſation doth ſomething reſemble that of *Socrates*. If *Anacharſis* had found him at *Chanæ*, he would have taken him for *Myſon*, and been no leſs pleas'd with him. He did ſo imitate both in the prudence of frugal Temperance, that no diſeaſe durſt meddle with him, leſt it ſhould be ſtarv'd with hunger & Cold. His life was an impartial correction of all Vicious Manners; yet though he was a moſt rigid obſerver of Vertuous Rules, he did not allow himſelf to imitate the ſeverity of the *Cynicks*, becauſe he thought that they did many times rather bite then reprove. He was not apt to take notice of thoſe Faults which he ſaw in others; only he did conſtantly deſpiſe thoſe whom he obſerv'd to be very curious of words, and as negligent of their Actions. Theſe he uſually call'd * *Chelidones*, becauſe their Cuſtom is to make a great noiſe with ſelect words, to boaſt of round Periods, ſoft Compoſitions, rare Inventions, and brave Sentences, to ſeek the glory of voluble Speech, and deſirous to be cried up as great Oratours; or elſe jingling with Syllogiſms, producing large Inventories of Queſtions, and clattering whereſoever they come with loud Diſputations, & affrighting their Auditors with endleſs contradictions, claim it as their due to be admired for deep Philoſophers: when as God knows, under theſe fine ſhows, made more plauſible with a contracted Brow, a ſevere Countenance, an affected Gate, and a diſtinct Habit, they do often hide Unſpeakable Ignorance, Fooliſh Opinions, Contentious Pride, Vain-glory, and innumerable company of Trifles. He did not

deſpiſe

* *A dried Carcaſs.*

[a] *Great Beard.*

[b] *One who makes a true Eſtimate of Things.*

[c] *A quiet State.*

* *Swallows.*

deſpiſe theſe great Pretenders, becauſe he himſelf was ignorant of the Art of Speaking; for by reading the beſt Authors, and exerciſing himſelf to ſpeak and write, he had attain'd to the top of that excellency: or that he did undervalue Philoſophy; but he was griev'd to ſee it expos'd to ſcorn in the world; that ſmall matter which theſe great Boaſters profeſs being no more like true Phyloſophy, then an old Woman in a Tragedy looking ſadly is *Hecuba*. He thinks no method of teaching comparable to Example; and though he ſays nothing of himſelf, yet it is manifeſt to all that underſtand Vertue, that he is a moſt lively Repreſentation of it. In ſumm, he is that bright Mirrour in which all may ſee incomparable Wiſdom, ſincere love of Truth, perfect Humility, exact Juſtice, the true meaſures of Temperance, Tranquillity of Spirit, Freedom of Soul, and ſuch a Sweetneſs of Deportment; that all who have had the happineſs to converſe with him, become Lovers of his divine Perfections, and think that they have found that happy Guide, who not only underſtands Truth himſelf, but reſtores Liberty and Joy to all ſuch as know him. Though it is impoſſible but ſuch Perfections muſt needs gain him Eſtimation, yet he hath one particular Excellency which commands an Univerſal Love: For he hath ſuch a rare dexterity in performing all Offices of Friendſhip, that he hath no Acquaintance which hath not found the benefit of it in ſuch reſpects as are ſutable to his condition. He had much obliged the * *Plutocopians*; not only by compoſing private quarrels which uſually happen amongſt Neighbours, whom he reſtor'd to Amity: but alſo in appeaſing of more publick Commotions, in which he ſhew'd no leſs Prudence then Charity; for he perſwaded the Seditious to lay down their deſtructive Idiopathies, and yield quiet obedience to the Common Laws. The effects of his powerful preſence were ſo generally Beneficial, that there was no ordinary perſon which did not obey him as a Father, and thoſe which were in Power honour'd him as a Friend. It happen'd not long ſince * *Orthocrinon* having obſerv'd ſome which managed the publick Affairs of the City, to abuſe their Truſt to their own undue Advantages, he reprov'd them ſo ſmartly, that his freedom of Speech & impartial Honeſty procur'd him ſo much hatred, that for a good while he had not been in *Plutocopia*. But hearing that two Phyloſophers lately come to the City, were apprehended & brought to a publick Trial for Miſdemeanours by them committed, well knowing what Sentence would be paſs'd upon them where they were to be judg'd, he went haſtily to underſtand the matter, and meant if they were innocent, to intercede for them; but perceiving in part by thoſe which ſtood near the Door, that things were managed unhandſomly, for he heard ſome ſay, Aha! theſe are new Sins; I never knew any body that was hang'd for weeping: we muſt cry no more. I care not for that, ſaid another, but it vexeth me to think that we ſhall not be allow'd to laugh. Our Court is very ſevere to day, but will it be ſo alwayes? & ſhall we be condemn'd too before we have ſpoke for our ſelves? By this talk *Orthocrinon* underſtanding both the faults for which they were accus'd, & that the Judge intended to condemn them without giving them leave to make their Defence, hereupon he made haſte towards the Tribunal. Whilſt * *Bathypogon* & his Aſſeſſours wondred at his Appearance in ſuch a time, *Orthocrinon* reſolv'd their doubt by ſpeaking to them after this manner: It is now a good while, *Bathypogon*, and you the reſt of my Friends of *Plutocopia*, ſince I gave you a Viſit; and I am ſorry that I come now ſo unhappily, for I ſee you are ready to do that which, if I be not miſinformed by the By-ſtanders, is extremely to your diſhonour. You are going to condemn two Strangers before you have heard them ſpeak for themſelves.

* *The Covetous Rich.*

* *One who makes a right Eſtimate of things.*

* *Great Beard.*

ſelves. Your Preſence would be acceptable, ſaid *Bathypogon*, if you did not hinder our proceedings; but we cannot bid you welcome, if you endeavour to repreſent us as unjuſt. We did not intend to condemn them, till two Lawyers had accus'd them of great Crimes; and we cannot want Evidence for the truth of their Charge, for they are ſuch notorious Offenders, and have ſo generally diſturb'd the peace of our City, that there is ſcarce any preſent who hath not been moleſted by them. However, worthy Judg, replied * *Orthocrinon*, you muſt obſerve your Laws, and then eſpecially when you are about to pronounce Sentence upon others for the Breach of them: and ſince your Law doth not permit any man to be condemn'd unheard, I pray you let theſe Strangers have leave to make their Apology, and then you may do as you ſee cauſe. *Bathypogon* grumbled a little at the Interruption, but being perſwaded by *Chryſalides* and *Pluteraſtus*, who whiſpering in his Ear, told him that he might permit them to ſpeak, but withall bad him be ſure to condemn them as ſoon as they had done, gave his conſent; and deſiring *Orthocrinon* to ſit upon the Bench by him, he beckon'd to *Skeletion* to ſpeak, if he had any thing to ſay for himſelf.

* One who makes a right Eſtimate of Things.

Skeletion forbearing his ſighs for a while, that they might not hinder his Speech, began thus: I ſhould wonder at it, O moſt unhappy *Plutocopians*, but that I have often ſeen the ſame unreaſonableneſs in other places, that you ſhould think a man accuſable for expreſſing a Sympathy with the general eſtate of Mankind, that you eſteem it a fault in me to cry with ſo many that weep, that is, to weep when I ſee ſo many miſerable. I might in ſome happy place, if I could have found it, have dried up my Tears, and I ſhould have embrac'd this as no ſmall good Fortune, ſince it is no great pleaſure to weep; and I came hither to ſeek it. But I am not only diſappointed, as I have been in other places, but am ſo far fallen from my hope, that I ſeem to be overwhelm'd in the Infernal Lake of Sorrow, where I rather deſerve your pity then anger. If poor *Prometheus* faſten'd to a cold Rock, was an Object of Compaſſion, whilſt the mercileſs Eagle fed upon his Heart; I have reaſon to expect that you ſhould condole with me, who at leaſt in mine own apprehenſion, am ſunk down to that Centre, where all the Calamities which do afflict the whole Circumference of Humane Life do meet: yet here I am accuſed for weeping.

It were a ſufficient Plea for my Lamentation, to ſay that I do but bear a part in that ſad Dirge which is ſung by all the World: It is begun by Infants, who when they firſt live, that is, begin to be ſick of an incurable Diſeaſe, come crying into the World; indeed preſaging thoſe Tragical Misfortunes which they are to ſuffer, they prelude to them with Tears. This is a common Deſtiny, and ſo to be met with in all places. But here I have ſeen the new-born wretches, wet with Tears and Blood, expoſ'd ſo unmercifully, that it would ſoften a Rock, if it were able to ſee their Calamity, and make it diſſolve it ſelf into Tears: But I muſt not weep. You throw the Poor to Hunger and Cold, nay their Parents do it, becauſe they have no money to buy them food and cloth: and if by ſome ſtrange chance they out-live this Death, yet they are forc'd to learn to ſpeak with crying, and to beg as ſoon as they can ſpeak. I cannot but weep for company, eſpecially perceiving the Rich ſo deſtitute of Humanity, that they ſee it, and yet refuſe to relieve them. I do not wonder ſo much at it, but I am griev'd nevertheleſs to ſee them uſe their Own not much better. It's true, they give them Meat and Drink, and uſe means enough to keep them from dying; but when they are grown to the uſe of Underſtanding and Choice, they proſtitute their Youth

to

to Ignorance and Vice: For neglecting to beſtow upon them that benefit of which they are now capable, to aſſure their Infelicity they careleſly abandon them to two fooliſh Guides, [a] *Apirus* and [b] *Cacotypus*. *Apirus* is an Obſtinate man, you are all well acquainted with him, and by reaſon of his extreme Ignorance and high conceit of his Knowledg, is ſcarce capable of being taught himſelf. *Cacotypus* is utterly devoid of Virtue. So that one of them being unexperienc'd in the true Method of Education makes them Fools; and the other corrupting them alſo with bad Example, renders them Vicious. You might as well put them to ſuck a He-Goat, or make a Wolf their Nurſe. The conſideration of this doth often make me ſay within my ſelf, Lord! what ſmall hope is there that Goodneſs ſhould ever grow to any Perfection in this world, where it is thus nipt in the Bud! And my grief is continued, whilſt I foreſee thoſe ſad conſequences which muſt needs proceed from ſuch miſerable Beginnings. For they no ſooner arrive at thoſe years which are eſteem'd the confines of Childiſhneſs and Manhood, but they are captivated with the follies of both States. It's true, I have obſerv'd in your City a low norrow Gate call'd [c] *Metanœa*, which opens towards [d] *Orthodus*, which is the rode that leads to [e] *Sophiarete*, the Region where Wiſdom and Virtue are ſaid to dwell; and I having taken notice of ſome Young men, which being awaken'd by ſome courteous *Genius*, who (as I ſuppoſe) had fore-warn'd them of that which would happen to them in their older Life, if they continued that courſe which they had begun, have hereupon ruſh'd out at that difficult paſſage, and made towards *Orthodus*: but the Aſcent being ſteep, and the way rugged in that part which lies neareſt to your City, they made no great haſte, and being clogg'd with a Cachexy or Habit of ſin contracted by long Cuſtom which they are unwilling to ſhake off, and being enfeebled with tempting Remembrances of their former Voluptuouſneſs, advanc'd no conſiderable way till their Companions in ſin, which haſten'd after them, overtook them, and having ſeduc'd them back do ſo confirm them in their Errors, that they are good for nothing but to propagate new Inſtances of wicked Life, and to hinder Vice from decreaſing for want of bold examples. I confeſs it grieves me not ſo much for what theſe ſuffer in their ſingle capacities, but becauſe the concatenation of like Succeſſions doth perpetuate Folly, and ſeems to make the end of ſinning almoſt unexpectable. You their unwiſe Parents are the chief cauſe of this miſchief; for you never minding that the Excellency and Service of our after-life depends upon our early preparations, leave your Children an undiſciplin'd prey to Uſeleſneſs and Contempt. By which means you not only beſtow, but entail a Curſe upon Mankind; whilſt you neither ceaſe to be bad your ſelves, nor permit your Children to begin to be good. Hence it comes to paſs that when they are grown Men, and make no doubt but that now it is fit they ſhould be their own Governors, they not knowing of themſelves what is beſt, and much more unwilling to be told by others, by reaſon of an irregulated heat, they venture upon ſuch raſh Actions, and do ſo groſly miſtake in the management of their Life, that when by the change of their Complexions they underſtand that they are arrived upon the borders of old Age, they deſire to go back again, and fall into this paſſionate wiſh, Alas! why is it not lawful for us to grow young twice, that what hath been done amiſs in our firſt Life might be corrected by our after thoughts? that is, having lived fooliſhly, they are vext that they muſt die when they begin to be wiſe.

[a] *An ignorant Perſon.*
[b] *Evil example.*
[c] *Repentance.*
[d] *The Right Way.*
[e] *Wiſdom and Virtue.*

But before it comes to this I cannot but pity you, ſeeing how you are tormented with the effects of your precedent Errors: for that feeble Body,

made of a little Blood and Earth kneaded together, in which the Soul is cag'd, is not only of it ſelf frail Fleſh and weak Bones, apt to be cut with every ſharp thing, and cruſh'd with every weight, but ſo fill'd with accidental diſtempers by your Imprudences, that, like the ſhell of a Granado, it is in continual danger of flying in pieces, being ready to be torn aſunder by what it contains within it, diſtemper'd Humours, Crudities, Wind, Obſtructions, Inflammations. Theſe and many ſuch like things do ſo diſtreſs your Health, that you doubt whether you live or no; and when you endeavour to believe that you do, your hopes are frighted with thoſe Deaths which hang over your Heads by ſmall threads, threatning every moment a ſad Period to an uncertain Life by a hot Fever, a watriſh Dropſie, a pining Hectick, the painful Stone, intolerable Gout, or a ſtupifying Apoplexy; ſome of you being toſs'd for a long time together between the Grave and Hopes of Recovery, by that known ſcorner of Phyſicians, a ſly malicious Quartan. But this would not afflict me ſo much nor you neither, if that Better part of you were not a more lamentable Spectacle. I cannot ſuppreſs my tears when I ſee thoſe Misfortunes which are fallen upon the Heaven-born Soul. How is it clouded with Miſts of Ignorance, deluded with falſe Opinions and wild Fancies, befool'd with Self-love, ſwell'd with vain Arrogance, apt to be ſet on fire with mad Anger, and burnt up with helliſh Wrath, to be exalted with bold Preſumptions, and ſometimes as low depreſs'd with deep Deſpairs, abus'd with inordinate Appetites, ſick with diſquietneſs of Mind, tormented with anguiſh of Conſcience, and overwhelm'd with wearineſs of Life? A Truce being made with one Paſſion, a War is begun by another, and the poor Spirit rack'd upon the Viciſſitudes of its own reſtleſs Affections, as upon ſo many afflictive wheels. Can I chuſe but weep when I behold ſuch Miſeries, eſpecially ſince I look at them as incurable?

This were enough to be quoted as a Defence of thoſe Tears for which you accuſe me, and I need not ſtrengthen it by making a Catalogue of thoſe innumerable Aggravations which ſwell your Miſery up to an unſpeakable Maſs, and torment all conditions of Human Life, in the City, in the Country, at Land, and at Sea. The Husbandman is condemn'd to pull up Weeds which will never ceaſe to grow in his barren ground. He mingleth his Bread with Sweat, and his Sweat with Tears; and when he hath taken the greateſt pains, hath only drawn water into a ſieve, and laboured to make himſelf more work. Your Mariners are diſtreſs'd at Sea, and after a thouſand Dangers with much difficulty make their Port; that is, they are toſs'd home that they may rebound to ſome new Storm. Your Craftſmen are chain'd to endleſs toil, like Galley-ſlaves to their Oars. Your Citizens of all ranks pretend great diſcontent for want of loving Neighbours: and Friends of all ſorts complain, that they have no Touch-ſtone to try ſuch as ſay that they love them, but that which commonly ſhews they do not, Adverſity. Parents are vex'd with the Diſobedience of their Children, and they think themſelves undone by the Unkindneſs or death of their Parents. Maſters and Servants frequently accuſe each other. It is ordinary to hear ſome bemoan themſelves becauſe they are not married, and others judg themſelves more unhappy becauſe they are. Some Husbands cry becauſe their Wives are dead, and ſome becauſe they are alive.

Theſe are ſome of thoſe Tragical parts which you act upon this miſerable Stage, and the laſt Scenes are worſe then thoſe, which remain to be repreſented by Ancient people, who when they are already wearied with a miſerable Life, are ſtill diſturb'd by one [a] *Geron*, a Grim-look'd Fellow, who being

[a] *An old Man.*

being a rigid Factor for Death, comes to make you pay dear for thoſe ſmall Contents which you enjoy'd before, and that but for a little while, and which were then not ſo greatly deſirable, every good thing having two Evils joyn'd with it. When you are ſcarce able to pay any thing, it will go hard but he will have ſomething, and he uſually takes the beſt of what is left, an Ear from one, a Hand from a ſecond, a Leg from a third, or what he can lay hold on. How did it tear my Heart ſome few days ſince, to ſee how [b] *Chronus*, the Father of this *Geron*, ſeiz'd with a remorſleſs Violence upon a wretched Company of ancient Men and Women, dragg'd ſome by the Arms, ſome by the Feet, ſome by the Neck, ſtruck out their Teeth, pull'd out their Eyes, lam'd them, kill'd them, and threw them into the Ditches? I think it was a courteſie to ſome of them, for their Bodies were ill us'd by his Son, and grown ſuch troubleſome Lodgings to their Souls, that they could ſcarce endure to dwell in them. And yet the miſerable wretches were forc'd to ſtay in theſe ſtreight Cottages, unthatch'd above, full of Smoak and Rain within, and there to ſwallow the Dregs of Life, till ſome welcome Miſchief choak'd them.

[b] *Time.*

Here [a] *Skeletion* made a pauſe, for his ſighs forc'd him to leave Speaking; and when he began again, [b] *Euphranor* laugh'd ſo loud that the *Plutocopians* could not hear him, and having taken no great pleaſure in what he had ſpoken already, they were unwilling he ſhould ſay any more: So *Euphranor* was commanded to ſucceed him, which he did in ſuch words as theſe. I have travelled over the greateſt part of [c] *Hiſtrionia*, moſt gentle [d] *Bathypogon*; but I never came into any place where ſuch as kept a Theatre were unwilling to admit Spectators, much leſs where the Players were angry at ſuch as were preſent, for laughing at their Mimical ſport. The whole world is a kind of Tragick-Comedy, in which I never ſaw any act their parts more ridiculouſly then the *Plutocopians*; and yet they accuſe ſuch as laugh at them, which I cannot but eſteem one caſt beyond all which I have ſeen already. I ſuppoſe you have no ſuch conceit of your own Actions, and are ready to demand at what I laugh in particular. I will ſave you that labour; I ſmile at every thing which I ſee or hear, I laugh at all which you do or ſay, and chiefly at you your ſelves, becauſe in this Play you like no part but the Fool's. I perceive by the ſilly Government of your Actions, that you have caſhier'd Wiſdome out of your Thoughts; and, which is the height of your Folly, you think your ſelves Wiſe. I can except no order of Men from the reaſon of my Mirth. I have not maintain'd correſpondence with any that wiſh your diſgrace, and have therefore reveal'd your Infirmities; for they are every where manifeſt. I ſuppoſe you cannot look upon it as a Contumely that I take notice of what you diſcover, nor take it as an affront that I am ſo pleaſant in your preſence, ſince you compel me to be merry. How can I chuſe but laugh to ſee ſo many Bladders empty of all true worth, ſwell'd with falſe Opinion, and then toſs'd up and down the ſtreets with vulgar breath, not much unlike thoſe Bubbles made of Soap and Water which idle Boys blow off from Nutſhels? When I meet ſo many hundreds of conceited people, who think they are Wiſe becauſe they are Rich, Virtuous becauſe Politick, Learned becauſe they have a few Books, Happy becauſe they have many Titles; and ſuppoſe themſelves full of Worth becauſe they are big with Arrogance, and Good becauſe they are ſo eſteem'd by the Ignorant, and ador'd as Gods by ſuch as know not what belongs to Men: I cannot but ſtand and laugh to think what a brave Mart this would be for *Prometheus* his Oxen, and I eaſily fancy with what wonder you *Plutocopians* would gaze upon a Drove of large skins,

[a] *A dried Carcaſs.*
[b] *A pleaſant humour'd perſon.*
[c] *Stage play.*
[d] *Great Beard.*

well ſtuff'd with empty Bones. I was almoſt kill'd the other day, my Spleen was ſo ſtretch'd with laughing at a young Gallant who ſtood in a low Balcony, having nothing elſe to do but to obſerve whether ſuch as paſs'd by did make their Obeyſance proportionably ſubmiſſive to the Greatneſs of his Peruke, and did ſufficiently admire the new faſhion of his French Breeches; eſpecially when turning back, I ſaw how dejected he look'd becauſe I went by him without ſtirring my Hat, which I did on purpoſe, thinking I might as well neglect to worſhip a man made up of cloths, as refuſe to bow down to a guilded Poſt.

I confeſs alſo, I can never think of your Old men but I laugh at their fooliſh Covetouſneſs, whilſt they tell their Money all day, and riſe in the night to hide their Gold in ſome ſafer place then that in which they put it when they went to bed, and grow lean with cares to make their Heap bigger, which is ſo bulky already that it is troubleſome to keep, and doth exceed their Neceſſities with ſuch vaſt diſproportions, that they know not well what to do with it. I cannot but pleaſe my ſelf to think how eagerly the Poor whom they have defrauded will fall upon them when they appear in the other World, and what a ſad ſcuffle there will be when they clap their bare Skulls with their bony hands. Yet ſuch is the Madneſs of this ſort of Men, that they bequeath the Monies which they ſhould reſtore, to erect ſtately Monuments to dwell in when they are dead; imagining that they ſhall be happier if they lie under great Marbles, and hoping that ſome may poſſibly ſpend their time in viewing thoſe brave Structures which cover their duſt, and read with no ſmall content thoſe Epitaphs which before they died, they made themſelves. But it is ſo ridiculous, that methinks the Poor ſhould laught at it, when they ſee how much theſe Rich Fools think themſelves worthier and better then their Neighbors, becauſe they have greater Houſes and more Money, and will not remember that in Hell they will not be known from them by any other Mark but greater Torments. But ſince the Poor do ſo peeviſhly ſlight what ſhould make them patient, I muſt laugh at them whilſt they whine ſo ſillily at their poverty, and will not know that in a ſhort time they ſhall be equal to the richeſt men in the World, and who are at preſent in many reſpects more miſerable then themſelves. It is a caſt beyond Laughter to ſee theſe fooliſh Poor how proud they grow upon a little taſte of Good Fortune: they are as much aſhamed of their very Parents, as Fathers uſually are of their Baſtard-Children; it may be they allow them, as *Mercury* did *Pan*, to come to them ſometimes, but never to call them Father before Company. Now they no more know thoſe friends which reliev'd them in their Adverſity, then a Great man's Porter can remember that he ſaw one that was at his Maſter's houſe but the day before, till he have hired him to recal his name, and help'd the weakneſs of his Memory with a piece of Silver.

It is ſome ſport to me to ſee thoſe curious Women, who have nothing to do but to be fine, and think before-hand how wan their painted faces will look when Death, which doth not much value Beauty, comes rudely to undreſs them. Me thinks I hear how they will cry when he breaks their Glaſs, throws their Hair one way, their Powder another, and leaves them no Ornament but a white Sheet; and how they will vex when he tells them that in the other World there are no Marks ſet upon Skulls by which a Lady may be known from her meaneſt Servant. I am not a little beholden for my Mirth to thoſe proud People which have accuſtom'd themſelves to talk of their Pedigrees at ſuch a high Rate, as if they would have us think that Mankind had ſprung from divers Originals, or at leaſt that they have nothing in them of the firſt clay; and are ſo elevated above this lower World with the wild

belief

belief which they have entertain'd, that they will ſcarce beſtow a humble word upon ſuch as come near them. They make me think how dejectedly they will look and ſhrink out of ſight, when I and my Companions ſhall meet them, and laugh at them in the Deſerts of [a] *Necrogæa*. I envy not thoſe fat *Epicureans* which float at preſent in muddy pleaſures; I ſhall find them aſhore ere long, for I know at what Port they muſt all Land. I cannot but laugh to think how they will cry, when I, and one or two of my Friends ſhall ſit down by them, and upbraid them with their former Voluptuouſneſs, and how they will fret to hear poor *Cynicks* ſing.

[a] *The Region of Departed ſouls.*

You think perhaps, [b] *Bathypogon*, that it is a ſtrange kind of Mirth to laugh at the unhappy: And ſo it were, if thoſe which are in miſery, acted their part with any Decorum; but they complain ridiculouſly, and are very angry at thoſe miſchiefs which they inflict upon themſelves. They are vext becauſe they are ſick, and when they were well did what they could to deſtroy their Health. They eat and drink beyond all Natural Appetites, and then inveigh bitterly againſt ſurfeits. They deſpiſe the Happineſs of Tranquility, undervalue the Riches which wiſe men never miſs'd in a Competency; they reject the Pleaſures of a Retir'd life; they will climb up into the Region of Winds, and when they are there rage at every Storm, complain of the burthenſome Cares which attend Honourable Employments, are gall'd with the Envious looks which are caſt upon great Preferments, are infeſted with the Counter-workings of Corrivals; and when they fall, as they often do, being now ſenſible that their Hurt is equal to the Height of their Exaltation, they curſe and expreſs a feeble impatience, although they are only cruſh'd with their own weight. Then they will needs revile Greatneſs, and fooliſhly praiſe the Poverty which before they only hated, and confeſs that Golden fetters are as uneaſie as thoſe of Iron; and yet are ſo diſcompos'd with the impertinent remembrance of what they have been, that they cannot contentedly be what they are: And ſhall not I laugh at them? If they were not mad, they would conſider that they have only loſt what none can keep, and ſuffer that which commonly happens to very many. Why do they not make account that thoſe Servants will run away from them whom they knew to be perfidious, or at leaſt very fickle, having chang'd many Maſters before they came to them? Theſe uneaſie Souls pretend to be much troubled with the greatneſs of their misfortunes, in compariſon of that which others ſuffer, and yet will not put theirs into a common Lump with their Neighbours, that the whole may be divided into equal Shares; but fearing that their preſent Lot will be encreas'd, carry it away as it is, and yet go home grumbling. And muſt I pitty them? I am ſorry that no Play is yet invented where both ſides might win always. Theſe Delicate people ſhould do well to tranſport themſelves into ſome new-found Land, where there is no uſe of Patience; for none are permitted to dwell in this World, which will not be content to endure ſome Hardſhip. If I ſhould make conjectures of their Affections by other pieces of their Carriage, I ſhould think that they love unhappineſs; for not being ſatisfied with what they feel at preſent, they torment themſelves with the fear of that which is to come, and ſo antidate their miſeries, and ſometimes crucifie themſelves with the troubleſome Expectation of that which will never happen. Nay, they dote ſo upon Affliction, though it diſpleaſeth them, that not being content with their own Misfortunes, they will needs take part in thoſe of others; that is, viſit their ſuffering Neighbours, talk whiningly, and look ſcurvily, but not relieve them. And this they call Pity.

[b] *Great Beard.*

But

But ſince Grief is not heavy enough with all theſe allowances, they encreaſe it with Envy; that is, they unworthily deſpiſe the Joy of thoſe many Good things of their own, which God hath given them to fill up the Defects and alleviate the Sorrows of Human Life, by repining at other mens better Conditions, which yet, for any thing which they know, (for they judg by very ſlight rules) is much worſe then their own. Sometimes they are diſpleas'd with the Excellent parts of others by which they are benefitted; like thoſe ill-natur'd Beggars, which murmur at his Wealth from whom they receive daily Alms. Being troubled that others out ſhine them, they endeavour to eclipſe their Light by Defamation, hoping vainly that themſelves ſhall be thought good, if they can make others ſeem to be bad. But this colour is ſo baſe, that it appears by any Light; for as they are truly empty of that Love which would hide the failings of others, they diſcover plainly that they are full of Impotent Malice. But I muſt not offend theſe Virtuoſo's with laughing at them. Yes, I will, and I can never laugh enough to hear them talk ſometimes of Felicity, and pretend deſires to be Happy, and yet ſcorn the way which leads to it: For though they have been told a hundred times, that no great Happineſs is to be hoped for in this World, and that the chiefeſt parts of that which is attainable, are rightly to know our Selves, to diſeſteem Mortal Life, to be content with our Portion, not to expect what cannot be had, and ſuch like things; they will needs ſeek Happineſs where none ever found it, being incurably miſerable, by reaſon of a wilful Ignorance of the Nature of Things, a falſe love of Fleſhly Life, ungovern'd Longings after thoſe Things, which if they could enjoy, would no more aſſwage their Thirſt then water will cure a Dropſie. They are juſt like to thoſe diſcontented perſons, which endeavour to loſe themſelves by wandring in divers places, but they meet themſelves every where, and will always be ſure to find vexation whilſt they are in their own Company; yet they accuſe all things but themſelves. So the Impotent Sick complain of their Bed becauſe they lie uneaſily, and beat their Pillow becauſe their Head akes.

It may be I ſhould not laugh ſo much at the follies of you *Plutocopians*, but that you do ridiculouſly date your reſolutions to grow Wiſe; for thus you ſay, After we have got ſo many thouſand pounds more, after we have built ſo many Houſes, or purchas'd ſo many Lordſhips, we will be content. And why not now? Are you not Rich enough already? What need you ſo greedily to gnaw that Cruſt of the Poor, Hope? So the Clown ſits down by the Rivers ſide till all the water paſs away: But he may ſit long enough. Go over, Fool, the Stream is fordable now. But it is better ſport to ſee how ſubtil Time is reveng'd upon thoſe which ſlight his preſent offers. One not altogether unſenſible that he hath overcharg'd his Vocation with burthenſome Cares, ſayes he will ſhake off his Load at the return of his next Ship: Another expects but one good Harveſt more, or two Dear years at the moſt, to make his Riches anſwerable to his Deſires: A third reſolves to be charitable (as Hypocrites ſometimes talk of leaving their Sins) at the next great Feaſt. And whilſt they are vainly contriving how to delay that which is neceſſary to be done at preſent, Time beckens to Death, and he comes and makes it impoſſible for the future.

And now I talk of Death, which is the End of this Ludicrous Play, I cannot but laugh at the Epilogue, which is uſually Acted by an Old man, who having nothing to prove that he hath lived long, but that he hath bought many Almanacks, doth pride himſelf in his Age; and being blind, deaf and lame

lame, will yet venture upon the Stage; and when he is there, forgetting what he is to do, cries out unſeaſonably, I would live ſtill, and repeats his miſtake ſo often with a feeble voice, that the Poet is forc'd to ſend one to pull him into the Tiring-Room. And there it is a new ſport to ſee how all the Actors quarrel with the Maſter of the Revels for telling them that the Play is done: they would act ſtill, and cry becauſe they are commanded to put off their Habits, and think themſelves robb'd when they reſtore their Vizards, which were only lent them for a while to fit their perſons to their Part.

Though [a] *Bathypogon* underſtood not much, yet he perceiv'd that [b] *Euphranor* jeer'd the *Plutocopians*; and fearing that he would never end of himſelf, commanded him ſilence; and taking [c] *Orthocrinon* for a very wiſe man, as the reſt of the *Plutocopians* did, (for men ſometimes approve Virtue which they will not imitate,) he deſired him to give his opinion of the two Philoſophers, and to adviſe him what to determine concerning them. *Orthocrinon*, perceiving that what the Philoſophers had ſaid was capable of ſome Correction, and conſidering with himſelf that it was a fit opportunity to beſtow ſome charitable advice upon the *Plutocopians*, began thus: I have always thought, *Bathypogon*, that the Calamities which attend the condition of Mankind are not inconſiderable, but I never ſaw them reſented ſo compaſſionately as by [d] *Skeletion*, neither did I ever know any ſo pleaſantly unconcern'd in them as *Euphranor* ſeems to be. I know that [e] *Glycypicron* with unaccuſtomed Tides flow'd lately twice in twelve Hours: but who would have thought that it did portend, that in a ſhort time you ſhould become the Objects of the deepeſt Sorrow and higheſt Mirth? Poor *Plutocopians!* your Miſery is ſo great, that one of them thinks he needs an ever-running Spring of Tears to bewail it; and the other eſteems your Folly ſo ridiculous, that he cannot contain himſelf from perpetual Laughter. However, *Skeletion*, I do ſomething wonder at you; for if there be ſo many unhappy people in the world as you ſeem to believe, what need you make your ſelf of the number by your calamitous Sorrow? If thoſe miſchiefs which inevitably wait us, are too great already, why do you make an addition of this voluntary Torment? If you think men over-match'd with Adverſity, or at leaſt very hard put to it, why do you ſo uncharitably endeavour to leſſen their Power by Deſpair, or fooliſhly deplore what you judg incurable? Do you mean to open *Pandora*'s Box again? It was almoſt quite emptied before, nothing but a little quantity of Hope being left in the Bottom; and will you let that out too? How ſhould they look upon Human Life otherwiſe then as a deſperate Caſe, ſeeing it plung'd in a gulf of endleſs Sorrow? It is an impertinent Humanity to make others more diſconſolate by weeping for them. If the flood be not paſſable, why do you ſwell it higher with your Tears? If it be, why do you diſcourage them from attempting to go over, whilſt you ſit weeping upon the Bank? But let me tell you, * *Skeletion*, the ſtate of our Life is not ſo deplorable as you would make it. A Man is neither a Contemptible thing in his Conſtitution, for he is adorn'd with Reaſon, by which he is capable of the knowledg of all things, and is priviledg'd with Speech, by which he is fitted for Converſation with ſuch as are of the ſame Nature with himſelf; neither are the Pleaſures which are allotted for our portion ſo inconſiderable, that it is undeſireable to be a Man. For ſince he hath many Faculties, and thoſe furniſh'd with proportionable Objects, he is a rare inſtrument of Pleaſure to himſelf. He hath no Senſe but it is abundantly provided for; he need not to glut himſelf with any one Recreation, divers preſent themſelves.

[a] *Great Beard.*
[b] *One of a pleaſant Humour.*
[c] *One who make a right Eſtimate of Things.*
[d] *Dried Carkaſs*
[e] *Bitter Sweet.*
* *A dried Carkaſs.*

And

And though the world be full of people, God hath provided Room enough for them all without ſtreightning any, if they could be content with juſt Shares. And though ſome things occur which are Inconveniences, yet every one hath its Remedy annex'd; as there is no Poiſon which hath not an Antidote. The Winter is warm'd with Fire, the Summer is cool'd with Shades. There is no Affliction ſo heavy but it is accompanied with an Alleviation, and wiſe men can eaſily find it. Courteous Time doth alwayes apply one Conſolation, whether we ſeek it or no; for by the familiarity of long converſe it makes any condition tolerable. It's true, ſome things are troubleſome for a while, and Fools complain more then they need; but wiſe men bear them handſomly, and put the beſt ſide outward. What need we take things by the wrong handle, or quarrel with God or his Providence? We ought to think that there may be good Reaſon, though we underſtand it not, that things ſhould be as they are, when we wiſh them otherwiſe; and that Mortal condition muſt be appointed after this manner; and that we ought by no means to wonder at our own grievances, when we ſee that all our Neighbors have either the ſame or others. Nay, though Death awaits us, and ſo we ſeem to be in danger of looſing All, yet we have no reaſon to complain, becauſe it is mere Courteſie that we have lived ſo long, and indeed that we came into Being at all: and if we knew our Happineſs, or would learn to call things by their right Names, we ſhould not be ſo ſhie of Death, for it is the only paſſage to Immortal Life.

* *A merry Man.*

As for you,* *Euphranor* though I think a Man ſhews ſome Generouſneſs of Mind that laughs at all adverſe Accidents, and that he doth deſerve better of Men then one that weeps at all things which he ſees; ſince by being in the Company of one that is ſo merry, they begin to think that the face of Humanity is not ſo terrible as they were apt to imagnie, when they were alone: yet if I may freely ſpeak my mind, I muſt tell you that as it is an inſupportable torment to lodg the Miſeries of others in our own Hearts, ſo it is but an inhuman ſport to be delighted with them. Or if you intend your Mirth more charitably, hoping by this means to make Fools aſhamed of themſelves, yet I am afraid you will never reduce them to Wiſdom by laughing at their Follies. Humane Nature is ſometimes willing to be inſtructed, is never content that any ſhould inſult over its Imperfections; alwayes eſteeming ſuch Tutors Enemies, not reprovers of Sinners. Sick men would not be jeer'd but cured: and really,* *Skleton*, your Method is as unreaſonable, for Phyſitians do neither laugh nor cry at their Patients. If you attempt a Cure this way, one of you do but milk a Bull, whilſt the other holds under a Sieve: or if you both think, as you ſeem to do, that they are paſt Recovery, go away and let them die quietly. If you judg them out of their Wits, doth either of you think to appear Wiſe among ſo many Mad-men? or will you be mad for Company? Have you conſider'd the Nature of things, and do not remember that no Age brings forth many Wiſe men? Take heed leſt you both fall out with Nature, and it may be miſtake it too. What? would you have no Fools in the World? you would have a Picture drawn without any Shadows. Should nothing be greater, nothing leſs in the Creation? Is it to be eſteem'd an Indecorum that Beaſts are not Men, nor Trees Beaſts? Is it any greater Indecency that ſome men are more Wiſe then others, then to ſee excellent Fruits grow upon ſome Trees, upon others ſuch as are not ſo deſirable, and upon ſome none? Will any Wiſe man cry becauſe it is not alwayes day, or laugh to ſee people Feveriſh? Is not Folly one of thoſe diſeaſes which Human

* *A dried Carcaſs.*

man Nature is ſick of? As he which made Men, is not to be blam'd for their want of Health, becauſe they are voluntarily ſick; ſo neither is he to be thought wanting as to their Recovery, ſince he hath given them ſufficient means to obtain it, and they periſh irrecoverably becauſe they will not uſe them. But what is that to you, *Euphranor*? Let them alone. Your Diſcourſe, though never ſo wiſe, is but loſt upon ſuch as are paſt ſenſe. Exhortation is odious to ſuch as are otherwiſe reſolv'd. You praiſe Liberty to abject Souls that can bear any yoke, ſo it be lin'd with Gold; which love to be ſlaves, and are worthy of Fetters. You talk to thoſe of a dangerous Hook who have determin'd to ſwallow the Bait, and will never believe there is any Hook till it ſtick in their Throats. You adviſe ſuch to forſake a fooliſh courſe of Life, which are ſo utterly unacquainted with Wiſdom and Virtue, that if they ſhould take your Counſel, would not know what to do. Therefore let me deſire you, *Euphranor*, not to provoke men to be worſe then they are already; that is, of Fools to make them mad by laughing at them: and you, *Skeletion*, not to make them think their condition more unhappy then it is, becauſe you continually cry for them.

I entreat you alſo, my Neighbours of *Plutocopia*, not to be too angry at the Deportment of theſe Strangers, conſidering that it is a Courteſie to be awaken'd out of a hurtful Dream, though by a loud Noiſe. Be not diſpleas'd that you are put in mind of your Mortality. An Emperour could bear ſuch words from one that ſtood behind him in his Triumphant Chariot. Your Poſſeſſions are like your ſelves, of Uncertain Continuance. *Mine* and *Thine* are Words that ſignifie only a juſt preſent Uſe. The moſt Righful owners are but Uſufructuaries. You can never make a Preſcription by poſſeſſing that which is only borrow'd for a time, and held merely at the Will of him that lent it. If you accuſtom your ſelves to think you are Mortal, you will live more prudently, you will ſpend the little time you have more frugally, uſe well what you cannot carry with you; and knowing that you do but ſojourn in this World, you will be leſs troubled when you are call'd Home. If you make that uſe which you may of *Euphranor*'s Laughter, you will forgive him his Mirth; if you weigh the reaſons of his pleaſant Humour, you will wiſh to be of his Mind. If you made ſome Glaſſes in imitation of that of *Skeletion*, they would ſhew you ſuch a true Image of this mutable World, that you would learn to proportion your affections to the frail Nature of Things. You would not then fret at thoſe neceſſary Viciſſitudes which are the Roots of your diſappointments; knowing that the brighteſt Proſperity ſhines but like a Winter's Sun, faintly at beſt, and is often clouded; that Men ſtand in Worldly Rank like Arithmeticians Counters upon a Table, ſometimes for Shillings, ſometimes for Pounds, and ſometimes for Pence; or like Cheſs-men, are ſometimes Knights, ſometimes Pawns, and at the end of the Play are ſhuffled into a Bag altogether. You would then ſee no more reaſon to be angry, becauſe others flouriſh, then to envy the Gayeties of a ſhort-liv'd Butter-flie, or to repine at the Feaſts and Muſick of a Graſhopper, which for a moneth or two hops from Herb to Herb, quaffs up the Dew ſings and dies. You would not be puff'd with Pride, though your own ſails be ſwell'd with proſperous blaſts of good Fortune, remembring that it is not long before proud people, that which makes them Arrogant, and their Pride ſink altogether; Human Glory being but like the vain Gliſtering of a Rain-Bow, which is made of a few Sun-beams ſcatter'd upon a watriſh cloud. If it were not unſeaſonable, I ſhould alſo adviſe you that you would venture your uncertain Riches not only at Sea, but upon Charity; for I fear

many of you will be undone ere long for want of those gainful Returns which Merciful men are sure to meet in the Eternal World. If you bestow upon your selves such a moderate Portion as will maintain a Temperate chearfulness, and impart what you can spare to the relief of such as are in Necessity, you will improve what you have to the utmost advantage; for you prudently use things as changeable as the Wind and Tide to bring you to a Happy Port, and make those which sail with you glad by the way. Those which enjoy a flourishing estate and understand not this Art, loose, to their unspeakable damage, a rare opportunity to be merciful to such as possibly in future time may be able to repay what they may then need. But Prosperity is always ill-bestowed upon Fools, for they presently grow insolent, falsly supposing that they can never be unhappy.

[a] *Great Beard.* I have nothing more to say, [a] *Bathypogon*, but only to entreat your favourable Sentence for the two Strangers. It were a most unmerciful thing to condemn [b] *Skeletion*, who hath only griev'd you with two much pity; & as unjust to punish [c] *Euphranor*, for doing that which he is forc'd to, for he only laughs at things which are ridiculous. I think the *Plutocopians* might do well to reform their Errors, and then they will be so happy that their State will no longer be a proper Object for *Skeletion*'s Compassion; or, if you think it not yet time to grow Wise, make a Law that for the future none shall presume to laugh at your follies, and then it is likely that *Euphranor* will obediently depart out of your City.

[b] *A dried Carcass.*

[c] *A merry Man*

[d] *One who makes a right Estimate.* Thus the gentle [d] *Orthocrinon* ended his Advice. But *Bathypogon* and his Fellow-Citizens Ears were so hard stopt with the Hopes of a Feast which they intended to make with the Money which they should receive for the Philosophers, that *Mercurie*'s Augre would not have been able to bore a hole in them. *Bathypogon*, taking no notice of what *Orthocrinon* had said, pronounc'd the Sentence, and commanded the Crier to proclaim, That if any man would buy the Philosophers, he should have them both for twenty pounds. No body offering to buy them, *Bathypogon* bad the Cryer give a years time for the payment of the Money. The Merchants were so afraid of their troublesome Qualities, that they were not Vendible so: Whereupon *Bathypogon*, by the Advice of his Assistants, order'd that they should be gone out of the City, and commanded them at their utmost Peril not to remain within the Gates that Night.

Orthocrinon having seen the fruitless event of his Interceſſion, went away, but expres'd so much Courtesie towards the Philosophers as to desire them to go with him to * *Euestio*. They accepted of his Invitation; and when they came to his House, (which being a pleasant Solitude, was no improper seat for a Philosopher) they could not but like it. But they were much more taken with the Chearfulness of his Wife * *Euthymia*, the sober Deportment and excellent Knowledg of his Ingenuous Children: in short, they beheld such a discreet Order in the appointment of his whole Affairs, that they were forc'd to think that *Orthocrinon* was so wise and happy, that *Euphranor* could not laugh at him, except he esteem'd it Ridiculous that he was a Man; nor *Skeletion* weep, unless it offended him that he was not a God.

* *A quiet State*

* *Tranquility of Mind.*

Here * *Irene* ended her story, for which she receiv'd many thanks from *Urania* and her Companions. The time of the day requiring it, * *Theonoe* desired them to walk in to Dinner. They were no sooner come into the Parlor which open'd into the Garden, but they were surpriz'd with an unexpected Joy, occasion'd by the fortunate Arrival of two Gentlemen near a-kin to *Theonoe* and *Irene*, call'd [a] *Amyntor* and [b] *Sympathus*, who came to perform

* *Peace.*

* *A divine Mind.*

[a] *A Helper.*

[b] *One who doth compassionate others.*

a Visit. This made a great accession to the Contentments of the whole Company; and they which brought it, quickly perceived that they themselves had encountred a greater Happiness then they expected: The pleasures which are enjoy'd in Company being of that nature, that whosoever contribute to their production, ever carry away their Principal with an extraordinary Interest. The Fathers of these two Gentlemen and the Ladies maintain'd mutually such an intimate Friendship, that they were commonly call'd *Pylades* and *Orestes*; and their Love was transmitted by a kind of Hereditary Traduction to their Children, and they preserv'd it so inviolably, that their Families after their Death retain'd the Glory of their Ancestours Affection. *Amyntor* and *Sympathus* were persons of great Wits, advanc'd by Study and Travel, of good Discourse and agreeable Humour. *Theonoe* perceiving whilst they were at Dinner, that her Cozens were not altogether so chearful as they us'd to be, ask'd them, when the Cloth was taken away, what was the Reason of their unusual sadness. *Amyntor* confess'd that they had in their hearts some Compassion, though at this time they would willingly have conceal'd it, for the Death of the good King [a] *Anaxagathus*, and the poor Prince [b] *Alethion*, whose Misfortunes were the ruine of that once flourishing Family. This news was very unwelcome to [c] *Theonoe* and [d] *Irene*: however, since it is some satisfaction to know the state of our friends, they desired leave of *Bentivolio* and *Urania*, and the rest of the good Company, that *Amyntor* might be intreated to acquaint them with that which he had heard concerning the disastrous Fate of the best of Kings; and his Son a most Illustrious Prince. *Bentivolio* and his friends readily accepted the Motion, for they intended to have made the same request, not doubting but such a story must needs be full of great Accidents. *Amyntor* was willing to obey their Command, and the rather, because it breaths an inward grief to relate it to such as sympathize with our passions. *Theonoe* led the Company into a fair Gallery, where when they had dispos'd themselves in convenient Seats, he began after this manner.

[a] *A good King.*
[b] *Lover of Truth.*
[c] *A divine Mind.*
[d] *Peace.*

The Kingdom of [e] *Theriagene* (now well worthy of its Name) was formerly governed by *Anaxagathus*, who derived his Empire by Hereditary Right from many Royal Ancestors, that is, received Soveraign Power with all imaginary Advantages. The Antient Root of a Princely Family is a great support to that Veneration which is due from Subjects to their Kings; for they cannot but have a Natural Reverence for one whom God, Nature and Time, have set and confirm'd in Royal Height. This most excellent way of Succession freed him from those disaffections which are many times fastned upon Elective Princes by the envy of Ambitious Competitors, and the Hatred of such as factiously oppose their Choice. * *Anaxagathus* was neither engag'd to gratifie any Party of the People for their Votes, nor ow'd any reward to his Souldiers for the help of their Swords; but being born a Prince, was equally acknowledg'd by all in his undoubted Right, and was free to oblige such as he should think fit, with unprejudic'd Favours. Upon this Foundation of his Soveraignty the Welfare of his Subjects also was strongly secured, both as the Interests of People are most safe under Monarchy (which is evident; For since the greatest part of the Laws of a Nation do always respect such matters as are the continual Occasions of Controversie between Men; every part of the People being bias'd with divided Interest, none can be so fitly qualified for Legislators as is the Prince, who having no particular concernment aims equally at the Common good,) and as the Right of Succession was intail'd upon his Posterity, he had no Interest of his Family divi-

[e] *Degenerate Beasts.*
* *A good King.*

ded from the publick: a miſchief which can hardly be avoided in Elective Principalities, which being forc'd to take a great care of their Relatives, ſince they are not ſure of Succeſſion, do often exceed the bounds of juſt Moderation in what they deſign for themſelves; and as they frequently ſtoop to the uſe of ignoble contrivances to obtain what they deſire, ſo they make no ſcruple to repeat their Methods for the maintaining and encreaſing of what they have gotten. As *Anaxagathus* was plac'd far above the Neceſſity of ſuch unworthy Arts by an indubitable Title, ſo by a Princely Temper of Soul received from his Progenitors, he was naturally inclin'd to an affectionate Regard to his Subjects, being born their Father.

As he was thus plac'd in his Throne by a Divine Power, ſo he was accompliſh'd with all thoſe Princely Virtues which made him moſt worthy to ſit there For he acknowledging his Authority derived from Heaven, principally endeavoured to deport himſelf as God's Vicegerent, and was not ſo careful of any thing as his Honour, from whoſe hand he received his Crown; being not only Religious in ſhew, to gain Eſtimation with the People, but really affecting Piety, in hope of the Bleſſing of true Obedience which Princes need both for themſelves and their Subjects. The Truth of this Diſpoſition he made manifeſt both in that he ſhew'd no Countenance to thoſe which were openly impious, and ever declar'd an utter abhorrence of Atheiſts, and preferr'd to the moſt Honourable places of his ſervice ſuch as he thought to be the trueſt Lovers of God.

As the peaceable entry into the poſſeſſion of his Kingdom freed him from thoſe troubles which have often amus'd the Prudence of Great Emperours; ſo his deep Inſight into the Principles of Government inabled him to avoid two dangerous Rocks, upon which many Kingdoms have been ſplit, *viz.* the Ambition of the Potent Gentry, and the Inſolent Diſpoſition of the Vulgar. He had Great Natural Parts, and ſo improv'd them by Reading, Conſideration and Experience, that he was able to frame a quick and ſolid Judgment of any Matter belonging to his Government. He knew that the buſineſs of a Prince is to advance the Proſperity of his Subjects, and to ſecure their Peace againſt the Invaſion of Foreiners; and therefore acquainted himſelf with all things which are neceſſary to be known as Means conducing to thoſe Ends, Particularly with the Nature of his Prerogative, the Rights of his People, the Laws of Nations, the Strength of other Kingdoms, the Commodities of his Own, the Inclinations of his ſubjects, and the Deſigns which his Neighbours may probably have againſt him.

He gave a great Demonſtration of the Perſpicacity of his Judgment, both in the Election of his Counſellors, (for knowing that Kings muſt ſee with other mens Eyes, and truſt a conſiderable part of their Affairs to the Fidelity of their Miniſters, he made choice of ſuch as were not only perſons of Honour, but men of ſingular Prudence and unqueſtionable Integrity,) and in the Examination of their Advice: for ſince all men are fallible, and may ſome time or other, give Counſel with too great a reflection upon particular Ends of their own, he would never receive any but that which he did clearly perceive to aim directly at his and the Common Intereſt. If after publick Debates he did yet doubt concerning that Opinion to which he inclin'd, he would privately conjure ſome of thoſe who differ'd from him, to tell him freely the Reaſons of their Advice; which they would moſt willingly do, knowing that *Anaxagathus* never eſteem'd thoſe his Friends, who out of fear of contradicting his Inclination would conceal what they knew concerning his Good. By this means he ſecured himſelf againſt Flatterers, and made

the

the utmoſt Improvement of his Friends Abilities. To his Wariness in Deliberation he added Stedfaſtneſs in his Reſolves, and Diligence in the Execution of his Purpoſes.

In his Carriage he expreſs'd a Majeſtick Gravity, never condeſcending to ſuch Actions as import lowneſs of Soul, diminiſh the Veneration of Royalty, or expoſe his Perſon to any Contempt: yet he always manifeſted ſo much Serenity and Sweetneſs, that he incurr'd no Hatred by the moſt ſevere Exerciſe of his Regal Power. Knowing that it is eaſier to prevent Hatred then to regain Love; and that Malice cannot be ſlighted without ſome Hazard, he declin'd avoidable Offences. He ever match'd Clemency with Greatneſs of mind, knowing that Mercy ſhewn by one that hath great Power doth unſpeakably oblige; and that it was never any Advantage to a Prince to be hated, which is always the Effect of Cruelty. When any Favour was beſtow'd, he ever let the People ſee that it proceeded freely from his own Goodneſs; and when Rigour was exercis'd, which was but ſeldom, they ſaw it was a neceſſary Puniſhment of Sins which ought not to be pardon'd.

There is no Reaſon of juſt Infamy, for which Princes do ſometimes receive a diſhonourable Character in the Book of Fame, which he did not well obſerve and carefully avoid. He was very curious of his Converſation, leſt it wanted the juſt Ornaments of every Moral Virtue; becauſe he knew that Princes cannot hide their Actions, and that it was no aſſurance that he had done well, becauſe none durſt reprove him. He was unwilling alſo to make an Example againſt the Law, and let his ſubjects ſee that it is was poſſible for ſin to be unpuniſhable. He would make no uſe of an Arbitrary Power, though his People knew it was their duty not to reſiſt him; neither did he think he loſt any thing of his Power by not doing every thing which he might. Whilſt the King ſtrictly obſerv'd the eſtabliſh'd Laws, the People learn'd Obedience from his Government. His great Care of his Subjects ſafety made them perform their Duties with an unſpeakable willingneſs: they eſteem'd the King's Riches their Publick Treaſury, and when they pay'd their Taxes, acknowledg'd that they gave but a Little to ſecure All.

* *Anaxagathus* lived alwayes according to the Degree of a Prince: yet manag'd his Expences ſo frugally, that they did never exhauſt his Revenue. For this there was great Reaſon: for though Money was not the Sinews of his Wars, but rather the Love and Courage of his native Souldiers; yet he knew they muſt be pay'd when they are imploy'd, and that with Silver a King may hire men as well as buy Iron with Gold. The truth is, he had little cauſe to think of entertaining any forein Auxiliaries, for he was ſo entirely beloved at home, that he could not but be much fear'd abroad. His Subjects endear'd his Happineſs to themſelves, and made their Loyal Affections ſo manifeſt upon all Occaſions, that Conſpirators had as much reaſon to expect puniſhment, though they ſhould accompliſh miſchief againſt his Perſon, as they are always fearful when they deſign it againſt other Princes. It was a ſingular teſtimony of the Prudence of *Anaxagathus*, that he had obtain'd whatever belong'd to a Prince's Security, when to the Majeſty of his Perſon, the Defence of the Laws the Aſſiſtance of his Friends, and the Strength of his Guards, he added the Univerſal Good-will of his People. Being aſſured of this, he ſlighted the vain Strength of chargeable Forts, maintaining only One in a weak place of his Frontiers, and that rather for Pomp then any Defence that he expected from it. * *A good King*

Thus

Thus did the Good King *Anaxagathus* live in Glory, contemning that poor Honour which ſome weakly endeavour to perpetuate by Statues of frail Stone; for the Everlaſting Image of his Virtues was fram'd in the Souls of thoſe which could not think upon him without Admiration. His whole Kingdom was his Theatre, and all his People Spectators, applauding his wiſe and juſt Actions. There was no City in his Dominions which did not preſerve his Trophies made of Conquer'd Hearts. This was *Anaxagathus* his Happineſs; and indeed what greater Felicity is there then to be able to impart Proſperity to many others? His diſcreet Subjects thought themſelves happy too, for they ſaw that they enjoy'd what freedom Mortal men are capable of, and they deſired not that extravagant Liberty which the Ignorant Multitude often talk of, ſometimes rebel for, but never enjoy; exchanging Obedience and Peace for Sin, War, and then juſt Slavery under ſuch as for their own ambitious Ends made them in love with Treaſon.

Thus the Kingdom flouriſh'd under *Anaxagathus*, and they had no ſmall grounds of Hope that it would never wither; for as they could not enjoy a better King, ſo neither did the King or the People deſire a more Hopeful Succeſſor then the moſt Excellent Prince [b] *Alethion*, who was the only Son of *Anaxagathus*. I pray you, Coſin, ſaid [c] *Theonoe*, with the leave of this good Company, ſince you are ſo good at Deſcriptions, will you give us a ſhort Character of his Perfections? by this means we ſhall not only enjoy the pleaſure of your Wit, but you will alſo detain us by a beneficial Delay from the hearing of that at which we are aſſured before-hand that we ſhall be griev'd. Though I have reaſon to bluſh, replied * *Amyntor*, at one half of the reaſon which you give for your Command, yet I will be obedient in the beſt manner that my poor ability will allow. *Alethion* was a Prince of a lively Complexion, ſprightly Eyes, black Hair, curling naturally in handſome Rings, of a ſerene Aſpect, of a tall Stature, goodly Shape, and Princely Carriage, of an obliging Converſation mix'd with Majeſty. He had a quick Wit equall'd with a ſolid Judgment. He ſpake with facility, and delivered extraordinary Conceptions in moſt clear Expreſſions. Thoſe Connate Notions of Truth, which God hath beſtow'd as a natural Glory upon Rational Souls, did ſhine in his bright Intellect like fixt Stars, unclouded with thoſe ill-ſented fumes of Luſt which darken wicked Minds. To this Light he added whatſoever may be gain'd from Experience enlarg'd with much conference and great Reading. He had a conſtant Propenſion of ſtrong Deſires to all excellent Attainments, a moſt piercing Wit for the finding out of ſuch means as would help to accompliſh his End, and was unweariedly diligent in the uſe of them. That he omitted nothing which would make him Maſter of his Noble Deſigns, was manifeſt in this, that neither the Avocations of the Court, nor thoſe multitudes of Tentations which allure Princes to Pleaſure, but do uſually betray them to Ignorance, were able to hinder him from an exact knowledg of the beſt Arts and Sciences, which made him able to give a true Judgment upon any piece of Learning.

[b] *A Lover of Truth.*
[c] *A divine Mind.*
* *An Helper.*

It was one of his principal Recreations to diſcourſe with Philoſophers, that is, ſuch as he perceiv'd really to have advanc'd the knowledg of God and his works, and were alſo perfected with that Wiſdom which conſiſts in a ſincere Belief of what God hath made known by Revelation: for he accounted it a ſtrange kind of Vanity to pretend an eager deſire to find out Truth our Selves, and yet to ſlight that which God of his Grace hath reveal'd to us for our Direction and Encouragement; that is, to pretend an Eſteem for Books, and undervalue the beſt of Books, the Sacred Bible. The great

great pleaſure which he found by underſtanding the myſteries of Natural Philoſophy, made him very Curious in the Contrivance and Uſe of thoſe Inſtruments which do further us in that Inquiry, as Teleſcopes, Tubes, and all other Mechanical Engines. He was very Liberal in allowances which are requiſite to make thoſe Experiments upon which true Principles are founded, and by which they are proved, but which Princes only are able to beſtow. Generous Nature in requital of theſe Services diſcover'd to him all her Secrets; except ſome few which ſhe yet reſolves to conceal from Mortal eyes, and intended that in a ſhort time he ſhould be acknowledg'd by all the World as the Prince of Philoſophers.

He made a firm League with all the Virtues, and was true to his engagement, never betraying any of them to ſcorn in the whole Courſe of his Actions. He would often expreſs a pity for the Superſtitious, and always declar'd a zealous abhorrence of Hypocriſie. He was the more to be admired in his Religion, becauſe as he was a devout worſhipper of the Supreme King of Heaven and Earth, ſo the Sincerity of his Virtuous Diſpoſition did not grow upon any Erroneous Principle; for his Regard of God did not ſpring from Ignorance or panick Fear, thoſe contemptible Foundations upon which Ingrateful Atheiſts bottom Religion, but from a clear Knowledg and true Love of that which is beſt. He was the Paragon of Temperance, and Chaſt to an Example. He had ſuch a Generous Soul, that he could not only forgive an injury, but forget that he was wrong'd; eſteeming them very ordinary Chirurgions which cannot heal a wound without a Scar. By his practice he made others learn this true and noble ſort of Revenge. He had an unfeigned Love of Truth, and would rather endure any Inconvenience then break his Work, and loſe any Deſign which he could not gain but with the blemiſh of his Honour. He had an incomparable Fortitude, whereof he gave infinite proofs, and did uſually forget himſelf to be a Prince when his Friends ſtood in need of his Courage. He had a Prudence which taught him to make uſe of every thing that was an Advantage to any important Buſineſs, and this he attain'd by much Exerciſe. At Home in times of Peace, when the moſt excellent Souldiers have little to do, he would walk in the Field with them, and diſcourſe concerning Military Affairs, make them train their men, repreſent ſerious War in jocular Skirmiſhes; and having view'd divers ſorts of Ground; ask Queſtions proportionable to their diverſity of Situation; ſuch as theſe: If an enemy (would he ſay) had not minded the Advantage of that Hill, How might we gain it? Or if he poſſeſs'd it, and we were plac'd in the lower Ground, how ſhould we aſſault him? If he worſted us, by what means might we be able to retreat in order? If we had the better of him, how might we make the beſt improvement of the Victory in a purſuit? From ſuch Inſtances going on to other Chances which happen in War, he made Demands, receiv'd their Anſwers, and replied. By this means he attain'd ſuch a clear fore-ſight in Martial Affairs, that no caſe could eaſily fall out for which he had not a Remedy provided. I have heard ſome, which have had the happineſs to know him familiarly, ſay, that of his own Country he had drawn ſuch an exact Map in his Mind, that he could talk diſtinctly of all In-land places of Strength, and knew his ſeveral Ports, convenient Rodes, dangerous Shelves, and uſeful Faſtneſſes upon the Sea-Coaſts, as well as if he had dwelt in every place.

He had one happineſs which Perſons of his Quality do not frequently enjoy; For Travelling *Incognito*, he ſaw the Courts and Camps of many Princes,

Princes, where he had the opportunity to obſerve the beſt Actions, and alſo to perform ſome which made his Worth ſhine through his Diſguiſe. This made him admir'd in moſt places where he ſojournd, and he return'd home inrich'd with variety of Experiments from them all.

Before the Neceſſity of any actual Adventure, he form'd his Reſolutions according to ſuch Rules as wiſe Perſons had compos'd for all caſes in Speculation; and coming to encounter diſtaſters at Sea and Land, he gave ſuch Proofs of his Conſtancy, that it was viſible to all which knew him, that Chance had no power over his Virtue; and that the fixt Temper of his great Soul did not riſe and fall according to the weather-glaſs of external Accidents. He had ſuch an undaunted Preſentneſs of a prepared Mind, that when he was affronted with any ſudden alteration of Fortune, without any Conſultation how he might make an eſcape, he would immediately ſtand upon his Defence. When he engag'd in any Enterpriſe which concerned the King's ſervice againſt his Enemies, they made but a ſmall account of the Advantage, if in any thing they had the better of him; for they knew he would ſoon repair it at their Coſt: and when they were put to a Loſs, though they knew he always purſued his Victory, yet they were not much dejected; for they were ſure that no ſucceſs did ever make him Inſolent.

The King his Father having perceived by a ſhort Experience that his Son was made up of all thoſe Accompliſhments that he had put into his Prayers for him, taking notice that it was a hard task to determine whether his Body or Soul had the Advantage in thoſe Gifts which were diſtinctly proper to them; and having obſerv'd that he was able to give as good Advice, and manage what was determin'd, with as much Prudence as any of his Senators, he made him one of his intimate Councel; and ſeeing that his Souldiers received not only Diſcipline but Example from his Matchleſs Valour, he made him General of his Armies.

The People were inamoured with his Perfections, and never look'd upon him but as the Glorious Mirror of all Princely Graces. Their Happineſs being full to the top in [a] *Anaxagathus*, they thought it muſt needs run over in [b] *Alethion*. They could not look at the Father as a ſetting Sun, whilſt they ſeem'd to ſee him riſe and ſhine more glorioufly in ſuch an Heir. Their honeſt Hopes were not ill-grounded, though the Prince's Excellencies had not the ſame effects in the Kings Mind which they had in the People's. Yet thoſe were not their Natural Products, but oblique Reſentments caus'd by ſiniſter Repreſentations made by a Coſin of *Alethion*, whoſe name was [c] *Antitheus*. He envying the Prince becauſe he was ſo juſtly Great, brought the King into ſuſpicion that he aym'd by indirect Means to be unjuſtly Greater. The Exceſs of Virtue in *Alethion* upbraided him with his own Defects, and the Imbecillity of his Malicious Wit could deviſe no other way to be reveng'd, but by endeavouring to make the King believe that his Son valued thoſe Excellencies which were taken notice of in him only as things which made his Father Leſs. *Antitheus* had a Nature unſpeakably Ambitious, and that made him diſcontented with his condition in the Court, though it was much too good for ſo unworthy a Perſon. He fancied that there was no Happineſs in the World but to ſee ſwarms of officious People preſs about him, and await his pleaſure with uncovered heads. He deſpis'd the beſt Eſtate of Subjects as a gilded Slavery, and eſteem'd it Poverty of Spirit to be willing to be govern'd; and had entertain'd ſuch falſe Principles to accomodate his proud Humour, that he made no queſtion but it was his Right not to obey any longer then till he could get power to Command, & concluded that

[a] *A good King.*
[b] *A Lover of Truth.*
[c] *An Antiged or Atheiſt.*

that no Method was unlawful by which he could make himself Supreme. This Temper carried along with it a Malicious Envy against his Equals, and possess'd him with an habitual Malignity against his Superiors. He made account that he had but two considerable Impediments in his way; (for other matters he thought he should easily dissipate with a puff of his Breath) and those were the King, because he was in the present Possession of Royalty, and the Prince: and this latter troubled him most, both because he had a strong Antipathy against his Heroical Soul; and because he knew that though the King were dead, yet he would survive in the Prince: so that he could never look at the flourishing state of * *Alethion*, but as that dismal Coffin in which he himself was buried alive. * A Lover of Truth.

In those Intervals of Reflexion which force themselves into the thoughts of great Sinners, he would sometimes say to his friends, But what is this which I attempt? How can I forget my Uncle? Why should I injure my Cosin? I must trample upon Fealty, abandon Gratitude, despise nearness of Blood, banish all respects of Piety out of my Mind, and suppress the pains which my Conscience makes me feel. These troublesome Considerations, and the various Difficulties which he was to incounter, gave mighty checks to his Hopes: yet he had such unsatiable desires to go forward, that he resolved to try all Possibilities, and either to accomplish his Design, or perish more contentedly in the attempt: Hoping withall that if he could not rise to the Height at which he aim'd, yet he should make the Prince fall with him; and imagin'd foolishly that if Success did answer his Expectations, he should be able to hide his Sins under the Prosperity which he should then enjoy, and obtain pardon for his bold Wickedness by a Title which whilst he possess'd none durst deny to be good. He had divers Friends which not only knew his Temper, but having peculiar Discontents of their own were disaffected towards the present State of Affairs, which they wish'd altered, in hopes to rise proportionably to the Advancement of their Patron; and they promis'd themselves a more probable Success, because * *Antitheus* was the next Heir but one to the Crown. * An Anti-god.

Antitheus found no means so fit for his purpose as to implant a deep suspicion in the King's thoughts against the Prince.* *Anaxagathus* having a fearful Nature, his Mind was a soil too fit for Jealousie, and *Antitheus* doubted not but he should be able to make it grow, whilst he and his Accomplices nourish'd it with much Artifice, and that in time it would bring forth the fruit which he desired. The more he considered, the more difficult he found his task: for the Prince managed his Command with such prudent Innocence, that *Antitheus* had nothing but misconstrued Virtue to form into an Accusation; and the King having great Affections for the Prince, it was not easie to make a Father cease to love such a Son, who by his Excellencies attracted the Love of all men. This forc'd *Antitheus* to use his Wits to prepare matter for the Prince's Ruin, and his patience to await some lucky season when he might throw a spark into it to blow it up, and yet so undiscernedly, that none should be able to say from what hand it came: Knowing that bold Falshood cannot only impose upon shallow Judgments or weaker Courage, but upon Wise men too, if the opportunity be watch'd wherein they also will be weak. That his Intentions might not be known, he hid them under a deportment full of civilities towards the Prince, and took all occasions to give him humble respect, especially in the King's presence; but by his Agents he secretly undermin'd the King's affections to his Son, and mis-reporting his Designs with many false surmises, he endeavour- * A good King.

ed with theſe, like ſharp Darts wing'd with Fame, mortally to wound his Reputation. He ſet a falſe Gloſs upon all [a] *Alethion*'s Actions, ſome of which could not but be capable of different Conſtructions: It being a hard matter for a Perſon of his Quality and Employment ſo to deport himſelf in the concurrence of various Circumſtances, that one which obſerves him with a malicious Eye, ſhall not be able to make a ſiniſter Interpretation of a moſt ſincere Intention.

[a] *A Lover of Truth.*

[b] *Theoſebius* the King of [c] *Theoprepia*, being invaded by the [d] *Theromachians*, had ſent to [c] *Anaxagathus* to deſire his aſſiſtance; *Anaxagathus* reſented his Condition, and ſent the young Prince *Alethion* to his relief, who perform'd many admirable Actions, and in particular reſcu'd the Perſon of *Theoſebius* when he was incloſ'd in a Troop of *Theromachians*, and ſo encourag'd his Souldiers by his Example, that the *Theromachians* were all kill'd or taken. He ſtay'd a while in *Theoprepia*; and though he return'd Victorious, it was mutter'd againſt him, that whilſt he was abſent with the Army, he careſs'd the Souldiers with extraordinary Favours, expreſs'd more then uſual civility in his words and carriage; and that they not only obliged with his Bounty, but infinitely taken with a prudent Courage of which he had given moſt ſignal proofs in the Conduct of the Fight, cried him up with ſuch words as are only fit to be given to Emperours. This was ſuggeſted to make the King believe that his Son was infinitely Ambitious, to make him ſuſpect his Loyalty, and look upon him as one that thirſted after the Government. The Diſturbance which *Anaxagathus* receiv'd from theſe Reports was much encreas'd by the Peoples Acclamations, which he fancied as Ecchoes to the Voice of the Army: For they extolling the Perſon and Actions of *Alethion*, beſtow'd upon him the greateſt Praiſes and ſignifications of higheſt Admiration as he paſs'd along the Streets; and as they came near to the Palace, the King took notice of all that was done from a Balcony.

[b] *A Worſhipper of God.*
[c] *The Divine State.*
[d] *Fighting Beaſts.*
[c] *A good King.*

[a] *A good King.*
[b] *A Lover of Truth.*

Then was [a] *Anaxagathus* indiſpos'd with too much Proſperity; He thought himſelf miſerable when he was only too Happy, like thoſe who are blinded with over-much Light; whilſt [b] *Alethion* was in danger of an Eclipſe, becauſe he ſhin'd too bright: So the *Athenians* beſtow'd Oſtraciſms upon thoſe which were too Virtuous. The King had but a few Holidays after this ſight, for he entertained a tormenting paſſion which continually gnaw'd his heart and turn'd every the moſt innocent Accident into a moſt corroſive nouriſhment for it ſelf. In a ſhort time the Venemous Affection ſhew'd its power in very malignant Effects: for the King, without any Cauſe known to the Prince, would expreſs himſelf in ſuch rough Language, and accompany it with ſuch unpleaſing Looks, that *Alethion* could not but perceive that his Father was abus'd with untrue ſurmiſes. This did afflict the Prince; yet he having a great Soul, and that fortified with a ſpotleſs Virtue, diſſembled his Grief, entertain'd Patience, till God and Time ſhould cure his Father's miſtakes. *Anaxagathus* to diſcharge the trouble of his Doubts, unhappily reveal'd his mind to [c] *Antitheus*, who being too well vers'd in the Art of Diſſimulation, pretended a great belief of the Prince's Loyalty; and though he confeſs'd that he had heard things which were moſt extremely diſhonourable, if they were true, yet he adviſ'd the King to repute them, as he himſelf did, falſe; adding that a ſhort time would probably give a clear Reſolution of that which was at preſent doubtful. The King left it ſo at that time, and *Antitheus* went no further in his Diſcourſe, becauſe though he ſaw a ſtrong Jealouſie kindled in the King's Breaſt, yet he was unwilling to blow it up into an open flame, fearing that for want

[c] *An Atheiſt.*

want of ſufficient Fewel it would be extinguiſh'd without doing that miſchief which he intended to the Prince. Whereupon having enter'd into conſultation with [d] *Dogmapornes* his Friend, and one that loved not the Prince, they reſolved upon a new Device; and that was to write a Letter in *Alethion*'s Name, and direct it to [e] *Theoſebius* the Prince of [f] *Theoprepia*, whoſe matter ſhould be form'd to advance the ſuſpicion of *Anaxagathus*, and put him upon ſome ſuch Action which they might uſe for a fair Introduction to their main Deſign.

[d] *The opinion of a Whore.*
[e] *A Worſhipper of God.*
[f] *The Divine State.*

[a] *Alethion* had not only made a common Amity with [b] *Theoſebius*, but contracted ſuch an intimate Friendſhip with him, that they were no leſs dear to each other then to themſelves; and both to teſtifie and preſerve their Affection, kept a conſtant Correſpondence. It happen'd alſo that *Alethion*, during his ſtay at *Phroneſium*, had entertain'd a great Affection for the Princeſs [c] *Agape*, the Siſter of *Theoſebius*. The knowledg of theſe Accidents was but too ſubſervient to [d] *Dogmapornes*, for he had a faculty of forming any Characters which he had ſeen before. In confidence of this Art he undertook to imitate the Prince's hand ſo exactly, that he ſhould not be able to know it from his own. He had an Acquaintance with one call'd [e] *Panurgus*, who was well known to [f] *Siopelus*, *Alethion*'s Secretary. Him they order'd to viſit *Siopelus*, and to watch an opportunity, when he found the Secretary engag'd in earneſt buſineſs, to fix the Prince's Seal to the Letter, and then pretend that he found the Letter by chance, and give it to *Dogmapornes* when he ſhould ſee him with the King, unto whom *Dogmapornes* was to preſent it. The words carried this ſenſe.

[a] *A Lover of Truth.*
[b] *A Worſhipper of God.*
[c] *Charity.*
[d] *One who maintained opinions fit only for Brothel-Houſes.*
[e] *A Crafty Fellow.*
[f] *One who can hold his Peace.*

Moſt Illuſtrious Prince *Theoſebius*,

THE Love which unites our hearts, hath made it impoſſible that I ſhould not be always Yours. The truth upon which our Friendſhip is founded, will not permit any Condition to make a diminution of our Affections. If it were not a Reſervedneſs unbecoming our Relation, I would not give you the trouble of knowing my preſent State. I am afflicted by my Father to gratifie his Enemies, who have wickedly brought him into an unjuſt ſuſpicion of my Loyalty. It doth ſomething aſtoniſh me to find my ſelf a Grief to him whoſe Joyes I would redeem with the loſs of whatſoever is dear unto me. Although I am more apprehenſive for his diſturbance, then for any miſchief which it may poſſibly work to me; yet I am not ſo out of Charity with my Innocence, as to abandon it careleſly to undeſerved Ruine. I hope I have diſcovered the Ground upon which my danger is built; and when I ſhall have ſprung a Mine which I have lay'd under it, I doubt not but that which now threatens me will be torn up by the Roots. At preſent I need nothing but your Prayers, as occaſion ſerves you ſhall hear further from,

Your moſt affectionate and faithful Lover,

[a] ALETHION.

[a] *A Lover of Truth.*

The next day the King took [b] *Antitheus* into the Garden to talk with him concerning the former buſineſs, which was never out of his thoughts, and ask'd him if he had yet receiv'd any further notice of *Alethion*'s Deſigns No, replied *Antitheus*, only they ſay the Prince was much out of Hu-

[b] *An Atheiſt.*

mour yesternight, refus'd to eat, and entertain'd some of his Associates in private discourse; and as he dismiss'd them, which was very late, one overheard him say, *I will, I will, for it is intolerable for a Prince to be so us'd; I will rather die then be despis'd.* The King turning hastily about, advanc'd but a few steps in the walk which led towards the House, before he saw [c] *Dogmapornes* with two more of his Confederates coming towards him. *Dogmapornes* perceiving by the King's Countenance that he was exceedingly incens'd, craved his Majestie's pardon, alledging that he should not have presumed to have invaded his Privacy, but that his servant having found a Letter in the Street directed to [d] *Theosebius* the Prince of *Theoprepia*, he thought it was his duty to bring it to the King. [e] *Anaxagathus* observing it was seal'd with the Prince's Arms, was much troubled, especially having open'd it he found it written with his hand, as he thought, and saw his Name subscribed to it. When he had read it, supposing he understood what it meant by the Comments which he had receiv'd before hand, he seem'd to be rapt into an astonishment, and after a while broke through his silence with Expressions which signified an infinite Anguish. His words were such as these: *O Lord! how feeble a thing is Humane Felicity? That flattering Glass in which we pleasingly view the beautiful Image of Happiness may be made bright, but there is no Power which can secure it from breaking. Our Heights are but Precipices, we cannot stand upon their Tops without Fear, and the higher they are rais'd, the more irrecoverable is our Fall. How vain is the Trust which is repos'd in Mortal men, when the best Assurances of Humane Faith are only fairer Masks of Perfidiousness? O the foolish Boasts of proud Artists! How mean and useless are those Inventions for which they pretend to have merited Immortal thanks and Glory from Mankind, unto which they have, notwithstanding their Brags, done so little good, that they have left us unprovided of Supplies for our greatest Necessities? They can try Gold and Silver, and discover Counterfeit Jewels, and make a Judgment upon such like Trifles, but they are ignorant in that which should resolve our more concerning Doubts. Which of them hath found out a Touch-stone for Fidelity? It is a poor Art which can neither make men good, nor teach us to know those which are bad. For want of this Skill* (and he spoke true, though with a wrong Application) *we are apt to give Credit to those which endeavour to betray us, and many times doubt when we have the greatest reason, did we but know it, to be assured.*

I do not now begin to be acquainted with that Mutability which domineers in this lower World; but it astonisheth my soul to experiment new mischief from such an unexpected Instrument. Sure my Son doth think that God to be dead who made the Laws which injoyn Obedience to Children, and Loyalty to Subjects, and imagines vainly that some Devil Reigns in his stead, who regards not such things. But how can I believe Alethion *to be so impious? He hath acknowledg'd a Divine Authority by his long Obedience. It may be, for all that, some violent Storm of evil Imaginations hath overcome his Virtue. Who could have dream'd that any thoughts so wickedly potent could find Harbour in the Minds of the now-Apostate Angels, as to make them fall at once from their Allegiance and Heaven? As I am griev'd for thy sin, so I pity thy folly,* Alethion. *Dost thou impotently long for a Crown? Ah! thou dost not know how oft my Head hath been wearied with it. Dost thou think it such a glorious Pleasure to govern others? Alas! Thou art Ignorant that the greatest Prince is but a Royal Slave, and doth perpetually serve those whom he commands, and is constantly rewarded with Fears and Jealousies so great, that no private person is capable of them. O poor Princes! Happy indeed if they estimate their estate by the opinion of others; but when they judg by what*

[c] *The opinion of a Whore.*

[d] *A Worshipper of God.*

[e] *A good King.*

they

they feel, they cannot find it ſo. Crowns and Scepters, Purple Robes and all the other pompous Circumſtances of Majeſty are ever ſo much greater then the Subſtance, that Kings find themſelves Men ſtill, and that notwithſtanding all thoſe bright Glories which make their Out-ſide ſhine to the dazling of the Beholders Eyes, it doth often lowre and rain within. Ignorant people would ſoon ſee that they have little cauſe to grudge their Obedience, if they did but know what it is to endure the troubleſome Care of Princes.

Here [a] *Anaxagathus* changing his Tone, delivered words with a more paſſionate Air, and added, *But all this I could bear, being but a common Lot incident to all Princely Fortunes: but that my Son, but that* [b] Alethion *ſhould endeavour to aſcend the Throne by my Fall, it is intollerable. If wickedneſs grow according to this proportion, it will be impoſſible that the world ſhould ſubſiſt. God muſt provide ſome other Earth, and tranſport good men thither; for this will be ſo over-ſpread with Violence, that they will not be able to find any quiet Habitation in it.*

[a] *A good King.*
[b] *A Lover of Truth.*

When [c] *Antitheus* perceiv'd that the King had made a Pauſe, knowing that it was his time to ſtrike whilſt the Iron was ſo hot, he prayed the King to retire to his own Prudence, and rather wiſely to think what he ought to do himſelf for the defence of his Intereſt, then to complain ſo paſſionately of what was deſign'd againſt it by others, and ſeaſonably to ſtop that which was ill begun from taking any further Effect. What then ſhould I do? ſaid *Anaxagathus*. You may (replied *Antitheus*) immediately ſecure *Alethion* in one of your Caſtles remote from the City, by which means you will diſcourage his Accomplices, and gain time without danger to ſearch to the bottom of his Deſign. The King approved his Advice, and gave charge to [d] *Dogmapornes* to carry *Alethion* to the Caſtle which was under his Command. *Dogmapornes* not a little glad that their Plot had taken ſo far, made haſte, and with a ſelect Guard of his friends march'd preſently to the Prince's Palace, and having ſecured the Avenues of the Houſe, went in to deliver his Meſſage, with a countenance which did more become ſome friend who reſented the Prince's Condition, then him that was the principal cauſe of his Affliction. When he had told the Prince that it was the King's pleaſure that he ſhould prepare himſelf to go to that Caſtle whereof he call'd himſelf at that time the unhappy Governour; the Prince being of a Magnanimous Temper, and taught by Prudence to receive without Amazement the moſt unexpected Events, ask'd *Dogmapornes* what time was allow'd for preparation. You muſt be gone preſently, anſwered *Dogmapornes*. But may I not ſee my Father firſt? ſaid the Prince. No, replied *Dogmapornes*, the King is much incens'd, and charg'd me upon my Life to ſee his Command anſwer'd with preſent Obedience. I will perform it by God's help, ſaid the Prince; for how much ſoever he is miſtaken in the Cauſe of his Anger, I will embrace the Effects of it with Patience; adding, But, *Dogmapornes*, do you not gueſs the occaſion of this ſudden Order? No, ſaid *Dogmapornes*; for being haſtily ſent upon this unacceptable Errand, I only heard ſome of thoſe which ſtood by talk of a Letter, which being intercepted reveal'd ſomething of a Deſign againſt the King, in which I ſuppoſe that they imagined that you are intereſs'd. Though the Prince could not divine what they meant by the Letter, yet he ſaw plainly that ſome had abus'd the King, and did endeavourt o ruine himſelf; whereupon his thoughts concerning this Affair gave themſelves breath in theſe words: *Proud Error! Will no other lodging ſerve thee but the Breaſts of Kings? Is it not Victory enough to abuſe all the inferior World with miſtakes, unleſs thou doſt alſo ſhew the malicious power of Triumphant Lies*

[c] *An Atheiſt.*
[d] *The opinion of a Whore.*

in

in the Ruine of Innocent Princes? How hard is it for Kings not to be deceived who are forc'd to see with other mens Eyes, or to use such colour'd Spectacles as they are pleas'd to provide for them, who never meant that they should have a true sight of things? Modest Truth, which is always Generous, and had rather be banish'd then intrude where she is sure not to be welcome, doth so rarely appear in Courts, that Princes are fain to disguise themselves sometimes to get into her Company. Flatterers are so unhappily cunning, that they can make Falshoods pass currently for Truth, and represent Truth so disadvantageously that it is disbelievd, and make honest men dis-favoured as the Prince's Enemies. It were happy for my Father, if those which attend his Person lov'd his Interest: but I am afraid he is inviron'd with Sycophants, and that those which wish him well dare not save him from the prejudice of Misinformation, lest they loose themselves in the plausibility of Falshood.

I have great reason to be sorry for my Father's Misfortunes: Though mine own Affliction be great, I should easily slight it, if I did not foresee that my Ruine is made a Prelude to his Destruction. O subtile Malice! Dost thou take away the Son as a Traitor, who is the only Bulwark which my Father hath left against treasonable Attempts? Is it possible my Father should think me so foolishly wicked as to endeavour to steal that which would be my own after a short time; and which I had rather want for ever, then blast the Glory of a lawful possession by using the least indirect means to attain it? Is Anaxagathus *grown so strangely credulous, that a Counterfeit Letter is a better Testimony then so many years Experience? Did not* Phædra *write an Epistle against* Hyppolitus, *and then hang her self? but did that make him guilty of any sin against his Father* Theseus?

But it is to no purpose to make Apologies, when the Judge will give no Audience. I could heartily wish that my Father may in some reasonable time be so far disabus'd, as not to love Virtue less for my sake, nor for me for false Reports. But I am afraid lest this black cloud, which appears now over my Head, will ere long discharge a storm upon our Family. It is too plain a symptom that a Kingdom is not far from Destruction, when the Methods of its safety are confounded with perverse Counsels. This fatal Imprudence doth too commonly attend those who are destin'd to Ruine; when adverse Fortune hath begun to afflict them, they use contrary Medicines, or delay to apply fit Remedies to their Distempers till they be grown incurable.

The Prince having finish'd this short Reflection, told *Dogmapornes* that he was ready to go along with him. *Dogmapornes* conducted him a private way through the Grove which adjoyn'd to the Princes Palace, for fear of tumults. However he could not carry the matter so privately, but that the City and Army had notice of it. Most of them retaining their former Good-will to the Prince, were ready to make an Insurrection for his Deliverance, saying as they went up and down that the Prince was betray'd. Those which were of *Antithem* his party oppos'd them, and ask'd them if they would rebel: adding, that nothing was done to [a] *Alethion* but by the King's order. Hereupon [b] *Misopseudes*, a prudent Senator, and one of the Prince's friends, fearing that the Mutiny of the Army would turn to *Alethion*'s prejudice, told them, that as there was no doubt of the Prince's Innocence, so he made no question but that he would be speedily freed from his Imprisonment; and, to quiet this Humour, he added, that nothing could more confirm the suspicion which was already entertain'd concerning the Prince's guilt, then in a Rebellious way to attempt his Vindication. Having thus appeased the violence of the storm, he returned to the King to intercede for the Prince. When he was come to the Court, he found them all surpriz'd with an uncouth

[a] *A Lover of Truth.*
[b] *A Hater of Falshood.*

couth Accident: for an old Servant of the King's, who had ever a moſt paſſionate affection for the Prince, having for a long time kept his bed by reaſon of a dead Palſey, being told by the Boy that attended him that *Alethion* was ſent to Priſon, the old man amaz'd into a kind of recovery ſtarted up, and by the help of his boy having got out of his Bed, and put on a Night-gown, and ſupporting his feeble Body with a pair of Crutches, went out of his Chamber, crying, Oh my dear Maſter! my dear Maſter! When he came to the King's Preſence, he cryed out, O my Lord, do not believe any Reports againſt the Prince. If there were never ſo many Letters and Hands and Seals, *Alethion* is Innocent: and the Tears running down his cheeks, he added, Sir, you are abus'd, you are abus'd. The King, vex'd with this unexpected Accident, commanded his ſervants to take away that Impertinent Fellow. There is no need of that, ſaid the Paralitick, I will be gone of my own accord: grant me your Pardon for this offence, for I will never trouble you more: but let me tell you that you will repent of the Prince's Impriſonment. When he had ſaid this he returned to his bed, and died immediately. The King ſaid nothing: but thoſe which ſtood by perceived that he was extremely troubled, and, as they gueſs'd, look'd upon this interpoſition as an ill Omen; for it was known that the old man for many moneths was not able to ſtir in his bed but as he was moved by others.

[a] *Miſopſeudes*, [b] *Philalethes*, and ſome other of the Prince's Friends, took an occaſion from this Accident to ſpeak in *Alethion's* behalf, and deſired him not to make any peremptory concluſion in his mind concerning the Prince's Diſloyalty: adding, that though Letters were found, yet poſſibly the Prince might not write them; mentioning alſo the great Grief which the King's Subjects had conceived for the Prince's Reſtraint; and ended with intreaties which they made to the King to give his Son leave to come to him, that ſo he might have an opportunity to clear himſelf from his Accuſations. What? replied the King, do not I know my Son's Hand and Seal? Shall I not believe my own Eyes? Shall I not truſt my own Judgment, when I ſee ſo much cauſe to doubt the fidelity of ſuch as have the leaſt reaſon in the world to be unfaithful? Do you tell me of the peoples Affections? then it ſeems my Son hath engaged them againſt me; but I will take care that he ſhall not head their Rebellion. [c] *Anaxagathus* was ſo far from accepting their Mediation, that ſuſpecting they were conſcious of ſome Deſign, he commanded them to be arreſted and committed priſoners to their lodgings in the City; but by the advice of [d] *Antitheus*, who feared they might cauſe ſome diſturbance, he ſent them into the Country, and confin'd them to their Houſes, charging them not to return to Court without leave upon pain of Death.

[a] *A Hater of Falſhood.*
[b] *A Lover of Truth.*
[c] *A good King.*
[d] *An Atheiſt.*

Within four days [e] *Dogmapornes* came back, having ſecured the Prince under the Cuſtody of [f] *Apronæus* his Lieutenant. The next morning after his Return one of his Souldiers brought news that the Prince, impatient of his Priſon, had diſmiſs'd himſelf from that and his Life both at once, by throwing himſelf from the top of a high Tower into the River which ran by the Caſtle. This Report was brought according to an agreement made between *Antitheus* and *Dogmapornes*, for they durſt not immediately murder the Prince, fearing the King's mind might change. Though the news was falſe, they looked upon it as ſerviceable to their Purpoſe, which was, as ſoon as they could, to deſtroy the King; and having done that, to uſe this report as a fair colour for that which they meant to do next. For they reſolved then privately to do that themſelves which they now affirmed the Prince to have done, and ſo make one Sin a Diſguiſe for another.

[e] *The opinion of a Whore.*
[f] *One who denies God's Providence.*

When

When this news came to the King's Ears, it is eaſie to imagine what grief it convey'd to his already-diſtreſſed Heart; but the affliction was infinitely encreas'd by an Accident which happened an hour or two before the Meſſenger came: For *Sagax* the Captain of the Prince's Guard, deeply reſenting his Maſter's Condition, neglected no diligence in endeavouring of his Deliverance; and knowing that the Letter alledg'd as his Crime was a Forgery, he thought he could not take a better courſe then to employ his pains in the diſcovery of him that contriv'd this Engine. Whilſt he was adviſing with his thoughts how he might accompliſh this, one that was an under-Clerk to the Prince's Secretary came to him, and expreſſing the ſame affection which *Sagax* had for their common Maſter, he told him that he believed one [a] *Panurgus* had a hand in the framing of this Letter, and that he ſaw him one day, when the Secretary was in earneſt diſcourſe with ſome Gentlemen which came to him from the King, put the Princes Seal to a Letter; and when he ask'd *Panurgus* what he did, he replied, that he only ſeal'd a Commmiſſion, which the Secretary had deſired him to do, becauſe it requir'd haſte. The Captain of the Guard having heard this ſtory, ask'd him if he would depoſe what he had ſaid, before the King. Yes, ſaid he, with all my heart. When the King heard this, he ſent for *Panurgus*, and cauſed him to be examin'd before him; and being ask'd what the Commiſſion was which he ſealed at the Secretaries deſire, he denied that ever he ſealed any: The Secretaries Clerk atteſted that he did, and offer'd his Oath to confirm the truth of what he ſaid. The King's Anger beginning to relent towards [b] *Alethion* he commanded *Panurgus* to be rack'd. When he had felt ſome ſharp Torment, he confeſs'd the Truth. Being ask'd who employ'd him in that wicked enterprize, he anſwered, he undertook it for ſuch Reaſons as pleaſed him: adding, that ſince he had acknowledged his own fault, they might give him what puniſhment they thought good; but that he was reſolved to ſuffer without endangering others. The King having notice of his words, promiſed him Pardon if he would diſcover thoſe which had encourg'd him to this wickedneſs. He anſwered deſperately, that he deſired not to be pardoned for that which he had done, and was ſo far from repenting of it, that if it were needful he would endeavour to do it again. Whilſt they encreaſed the pains of the Rack, it happened that an Impoſthume broke in his ſtomach and choak'd him.

[a] *A Crafty Fellow.*

[b] *A Lover of Truth.*

The King underſtanding by this means that the Prince was abus'd, though he knew not particularly his chief enemies, was ſo confounded with the miſerable effect which his Credulity had produc'd, that he took all the blame to himſelf, accuſed himſelf of Folly and Injuſtice, abandon'd himſelf to diſconſolateneſs, and not being able to contain the intollerable anguiſh of his Mind, he gave breath to his Paſſions in theſe words: *It is now time for me to dye, ſince I have ſlain my Son, that I may hide the ſhame of my unjuſt Wrath in the dark Grave. I have deſtroyed my Son, my Self, my Family. I have killed* Alethion, *becauſe he was accuſed. O accurſed Jealouſie! O unreaſonable Suſpicion; He was charged with ſin, but did that make him Guilty? The Letter ſeemed to be his hand, but I was not ſure it was the ſame. Did I think (O weakneſs of my thoughts!) that this was the firſt Seal which was Counterfeited? Alas! alas! Could I not have ſeen him? ought I not to have heard him? If I had convinced him of wickedneſs, would not his Repentance have given me ſatisfaction? If he had aſſured me of his Innocence, would it not have ſaved us both? Had I not read the Hiſtory of* Hippolytus? *Did I not pitty the misfortune of* Hermingildus, *and deplore the unhappy death of* Muſtapha? *Did I not obſerve how their over-credulous Fathers cruelly deſtroyed their innocent Children, & with them*

cut

cut off the Succeſſion of their Families? I had reaſon to have ſuſpected the Advice by which I am now undone; it was too violent for the Matter, the Perſon which gave it was young, and might poſſibly lay the Foundation of his own wicked Hopes in my Son's Ruine. Had I not heard how Falſhood among her other Tricks had ſtollen the Mantle of Truth, and ever ſince performed all her miſchievous Stratagems diſguis'd in that Habit? Doth not Cunning crook it ſelf to inſinuate pleaſing harms? The Councel which our Enemies know we will like, is only fram'd to promote their Ends which made it acceptable. But we can remember nothing to direct us when we are in Paſſion! O my dear Alethion! *My folly is the Precipice from whence thou art thrown; My Jealouſie the River in which thou art drown'd.* Then the Tears trickled down his cheeks, and his ſighs ſtopt his ſpeech: after a while he proceeded thus: *Forgive me, ſpotleſs ſoul. But why do I ask forgiveneſs who have made my ſin unpardonable by deſtroying him that ſhould have forgiven me? It is all one, for I ſhould never ceaſe to torment my ſelf till my Death, if he which would forgive me, were yet alive.*

With many more ſuch Expreſſions did the miſerable [a] *Anaxagathus* lament his Loſs, and having retired from all Company, took his bed, and with it a Fever, which being encreaſed with his extreme Grief and neglect of all Remedies, brought him to that Death, which he now paſſionately deſired, the next day; whereupon the wicked [b] *Antitheus* ſent [c] *Dogmapornes* to his Caſtle, to verifie their falſe news in the death which before was but fictitiouſly ſuffered by *Alethion*.

Thus, ſaid [d] *Amyntor*, have I given you a ſhort Relation of the ſad ſtate of [e] *Theriagene*. I cannot inform you further, having not receiv'd any Intelligence from my friend concerning that which hath happen'd ſince. The Company thanked *Amyntor* for the diverſion which they received by his ſtory, all pitying the unfortunate condition of *Anaxagathus* and *Alethion*. But *Bentivolio* found a generous deſire to ariſe in his Soul, and longed paſſionately to ſee *Theriagene*, not only out of Curioſity to know what ſtrange Event attended ſuch dreadful Beginnings, but, if it were poſſible, to relieve the Prince's friends, [f] *Miſopſeudes* & [g] *Philalethes*, whom he underſtood to be priſoners, and rationally gueſſed that ſome worſe Sentence did await them, whoſe execution he hoped to prevent. He acquainted the Company with his deſire, promiſing to return in a ſhort time. *Amyntor* declared that he had entertain'd the ſame Reſolution, eſpecially becauſe he thought himſelf oblig'd to viſit his friend *Miſopſeudes*, from whom he had received many kindneſſes, and whoſe vertues had fixt ſuch a deep Eſtimation of him in his heart, that neither any length of time nor the moſt adverſe Accidents of life were able to wear it out; and therefore asked *Bentivolio*'s leave to attend him. The Ladies were unwilling to deprive themſelves of ſuch Friends by giving them leave to depart out of their Company; yet conſidering the nobleneſs of the Deſign and the ſhortneſs of the Journey, they gave a mixt kind of Aſſent: only *Urania* would not diſmiſs [a] *Panaretus*, and the two Siſters prevail'd with [b] *Sympathus* to ſtay with them. They were both the more contented, becauſe *Bentivolio* aſſured them that if occaſion offer'd it ſelf, they ſhould hear from him, and if any thing happen'd which was worthy of their preſence or needed their Aſſiſtance, he would ſend for them. He took [c] *Nichomachus* alſo with him, to the end that if he could not return ſo ſoon as he expected, he might make uſe of him, to let *Panaretus* and *Urania* underſtand the ſtate of his Affairs. The night after they took their leave, they came into the Borders of [d] *Theriagene*. The next morning, having travelled ſo long that the Sun had almoſt furniſh'd half his dayes work, they withdrew from the Road into a Wood, intending

* *A good King.*

* *An Atheiſt.*
[c] *The opinion of a Whore.*

* *An Helper.*
Degenerate Beaſts.

[f] *A Hater of Falſhood.*
[g] *A Lover of Truth.*

[a] *All vertuous.*
[b] *One who compaſſionates others.*
[c] *A conquerour in Fight.*
[d] *Degenerate Beaſts.*

to repoſe themſelves a while in the cool ſhade; and following a path which led into the Thicket, whilſt they ſought a place fit for their Retirement, a broad open Field diſcovered it ſelf, and preſented a ſight which they expected not in that place. They ſaw two men lying dead upon the ground, and a Gentleman endeavouring to catch his Horſe. What this meant they could not divine, but perceived the Gentleman ſomething ſtartled at their approach. Not knowing their faces, & doubting that they came not to his Relief in a place where he had found miſchief deſign'd againſt him, he ſtood upon his Guard, ſuppoſing that they attended to perfect what was unſucceſsfully begun. *Bentivolio* and his Companions knowing that it was Prudence not to determine concerning any thing till they well underſtood it, much leſs to think of inflicting Puniſhment when they were not ſure any Wrong was done, and remembring that it is a duty never unſeaſonable to be courteous, they catch'd the Horſe, and delivered him to the Gentleman; who though he perceiv'd a Doubtfulneſs in their Countenances, yet finding their Actions civil, and judging by their Garb that they were Strangers, he began to hope that ſome other buſineſs brought them to that place, and that they had not any purpoſe to aſſiſt his Hurt; and thereupon with more confidence he began to ſpeak to them, allowing them the Liberty of Silence, which at that time was a Courteſie, for they knew not very well what to ſay. Gentlemen, ſaid he, I know nothing of you but that I am beholden to you; and though poſſibly I may have given you ſome occaſion to think diſhonourably of me, ſince you find me incompaſs'd with ſuch dubious Circumſtances: yet if you have heard of the Tragical ſtate of * *Theriagene*, you will the leſs wonder at this encounter: and if you will have the goodneſs to underſtand this little Scene which was juſt now acted, you will be ſo far from loading my Misfortunes, which are already heavy enough, with your ſevere Cenſure, that you will rather ſupport me, who am forc'd to bear them, with your charitable Pity. *Bentivolio* replied: It becomes us to think well of all men, till we know we have cauſe not to do ſo: we are Strangers in this Country, but we have heard ſo much of your perplex'd eſtate, that it hath rais'd a great Compaſſion in our ſouls. That which hath been told us is ſo extraordinary, that we have taken a Journey, both to aſſure our ſelves concerning the verity of the Report, and to underſtand what hath happen'd ſince our firſt Intelligence. Particularly we have with a ſincere Good-will deſign'd the Reſcue of two Noble perſons [a] *Philalethes* and [b] *Miſopſeudes*; of which we make no great doubt, if God be propitious to our endeavours.

Degenerate Beaſts.

[a] *A Lover of Truth.*
[b] *A Hater of Falſhood.*

The unknown Gentleman obſerving eminent Marks of Vertue in *Bentivolio*'s Countenance, and being greatly taken with the Nobleneſs which he had expreſs'd, pull'd off his Helmet, and ſaid, Generous Strangers, I am *Philalethes* the Brother of *Miſopſeudes* whom you have ſo civilly mention'd; I am confin'd to my Houſe, which is not far off, by the Uſurper *Antitheus*: I hope you will honour me ſo much as to go home with me, though when you come there, I ſhall be forc'd to crave your pardon if my preſent Condition will not allow you that Welcome in this Country which perſons of your Worth deſerve every where. Whilſt he ſaid theſe words, he took notice of ſuch Airs in * *Amyntor*'s face as he had formerly well known, and added, If my eyes and Memory do not fail of their duty, you are *Amyntor*. Which he acknowledging, * *Philalethes* embrac'd him with a paſſionate kindneſs, and mingling his ſalutation with tears, ſaid *Amyntor*, we did not uſe to meet after this manner at my Brother's houſe; but ſince you have heard of our Afflictions, you cannot wonder at what you ſee. No, no, *Philalethes*, replied

* *An Helper.*

* *A Lover of Truth.*

replied *Amyntor*, I am not ignorant of your Affairs; and though I did not expect this ſtrange encounter: yet I eſteem my ſelf happy to have met ſo ſoon my friend's Brother, whom I ſhall never ceaſe to love in deſpight of the greateſt Misfortunes which often befall, but never leſſen, the Beſt men. But that you may know, dear *Philalethes*, how happy we are in our Miſery, (I ſay ours, for my friends is my own) know that we have in our Company *Bentivolio*, whom I can commend unto you by no better words then by ſaying it is He.

Philalethes ſtruck with a glad horrour, expres'd the ſenſe of his Mind with all ſymptoms of a pleaſant Extaſie, in theſe words: Good God! How ſhort are thoſe meaſures by which we limit thy Power and Goodneſs? we repreſent nothing ſo lively to our ſelves as Afflictions; and when we have ſome ſmall occaſion to doubt, make it a reaſon of Deſpair, forgetting that extreme Miſery is the only thing which makes thy help ſeaſonable. O Lord, for whom ſhall I give thanks to thee firſt? for the poor Prince * *Alethion*, or my ſelf? I will do it for both. For my ſelf, becauſe thou haſt given me leave to ſee a Perſon whoſe Vertues all the world doth juſtly admire; but chiefly for the Prince, becauſe now I make no doubt of his Reſtauration, ſince God hath ſent ſuch a worthy Perſon to undertake it. *Bentivolio* aſtoniſh'd to hear *Philalethes* talk of the Prince's Reſtauration, ſaid, turning to *Amyntor*, Sure this Gentleman thinks that I am able to raiſe him from the dead. No, *Bentivolio*, replied *Philalethes*, there is no need of that; for, God be thanked, the Prince is yet alive: I meant what I ſaid, only of his Kingdom. Sure then, ſaid *Amyntor*, God hath ſent us hither to amuſe us: but ſince we are only intangled in the Labyrinths of Divine Providence, I doubt not but he which hath brought us in, will lead us out by ſome happy clue. In the mean while, *Philalethes*, pray give us leave to reſt our ſelves under this Oak, for we are weary with Travel, and you will do us a great favour if you let us know what made you come hither, who thoſe are whom we ſuppoſe you have kill'd, and what is become of the Prince *Alethion*. You ſhall quickly underſtand theſe things, anſwer'd *Philalethes*, who having ſaluted * *Nicomachus*, ſate down by *Bentivolio*. Thoſe fellows were Brothers to a Villain nam'd [a] *Panurgus*, who pretended to have taken up a forg'd Letter, for which the Prince was impriſon'd; and either to revenge their Brothers death, for he died upon the Rack, to gratifie * *Antitheus*, or out of hatred to my perſon as a Lover of *Alethion*, they came hither in hope to have murther'd me. They laid their deſign thus. One of my Brother's Servants (for what cauſe I cannot tell) remain'd in the City, and thoſe Aſſaſſinates taking notice of it corrupted him, I ſuppoſe, with Money, to come to my houſe yeſternight, to tell me that two of my Brother's friends would be in this place to day about the time when I firſt ſaw you, to impart ſome Secrets to me which did highly concern us both, and therefore did earneſtly deſire me to give them a meeting. I knowing that the Meſſenger was my Brother's ſervant, and that thoſe whom he nam'd were his moſt true friends, ſuppoſing that he brought no Letters becauſe it was not ſafe to write, believed him, and came, but not without Arms, of which I ſoon found the neceſſity. As I allighted from my Horſe, they made towards me with Swords, which they had hid under their Coats, and gave me a wound for a Salutation. Turning upon them for my defence, I had the good fortune to kill one of them and wound the other; which when I perceiv'd, I deſired him to deſiſt, and let me know for what Injury which they had receiv'd from me, they ſought reparation by this higheſt ſort of Revenge. But his Malice had made him ſo greedy of my Death, that by ſilence and

[c] *A Lover of Truth.*

* *One who conquers in Fight.*

[a] *A Crafty Fellow.*

* *An Atheiſt.*

continuing to fight, I ſaw that if he could not kill me, he would live no longer. Nay then, ſaid I, you ſhall be pleas'd; and as you came, ſo you ſhall go together. With a very few blows I ſent him after his fellow-Murtherer. But as theſe Villains have ſuffered more puniſhment for their wicked attempt then I deſired to have inflicted upon them, if it had pleas'd God otherwiſe to have delivered me from their Malice; ſo I think my ſelf well appay'd for the hazard I have run, and nothing diſappointed of my Expectation, ſince the Meſſage is verified in a ſence which they never intended by this fortunate Encounter. Now let me entreat you to go along with me, and when we come to my Houſe I will tell you the ſtory of the Prince, and deſire your advice concerning the courſe which we are to take; for it is a perplexed ſeaſon. *Bentivolio*, whoſe Prudence was alwayes awake, ſtopping * *Philalethes*, ſaid, Sir, we are ſtrangers, and do not know what Conſtructions may be made upon any Accident happening at our Arrival in ſuch a Juncture of time: therefore if you pleaſe, our ſervants ſhall throw thoſe wretched Carkaſes into that old Cole-pit, leſt ſome Foreſters finding the dead Bodies, give notice to the Countrey, which will make a general Alarm, and it may be trouble us all with an impertinent Hue-and-Cry. *Philalethes* approv'd the Councel, and as ſoon as they had put it in Execution, they betook themſelves to their Horſes. When they came to his houſe. *Bentivolio* told *Philalethes*, that the firſt expreſſion of his Regard to them ſhould be to ſearch his own wounds. Upon the firſt inſpection he found them not dangerous, and having quickly dreſs'd them his Lady entertain'd her unexpected Gueſts with a ſhort Collation; yet they thought it long, becauſe it was ſome hinderance to the accompliſhment of *Philalethes* his promiſe to tell them what was become of the Prince: which when the cloath was taken away he fulfilled after this manner. I underſtand by the diſcourſe which we had in the Wood, that you have heard of the death of * *Anaxagathus*, who broke his heart with the Grief which ſeiz'd upon him when he heard the news of his Son's Death, of which he would never be convinc'd but that himſelf was the principal Author. The day after *Anaxagathus* was dead, * *Antitheus*, the Venemous Root upon which our Calamity grows, ſent * *Dogmapornes*, one of his Confederates, to the Caſtle where the Prince was impriſon'd, with order to kill him privately, and throw him over the Rock, that ſo his Body being afterward taken out of the River, might make good the Report which they had ſpread abroad before concerning the manner of his Death, which by that means they foretold much after the Cuſtom of Evil Spirits, which give Intelligence before-hand to Witches and other their Correſpondents of ſuch miſchiefs as they reſolve to do.

* *A Lover of Truth.*

* *A good King.*

* *An Atheiſt.*

* *The opinion of a Whore.*

When *Dogmapornes* was gone, *Antitheus* and the reſt of his Accomplices began to deliberate what was next to be done for the ſetling of the Kingdom. They determin'd preſently to proclaim *Antitheus* King, as being apparently the next Heir to the Crown, and commanded upon pain of Death, that none but the Souldiers of his own Guard ſhould appear in Arms, nor that the Citizens ſhould meet in any Aſſembly upon pain of Treaſon, and ſecured ſuch as they knew to be *Alethion*'s friends. This I learn'd from one of my ſervants, which eſcap'd out of the City by night. *Dogmapornes* made all poſſible haſte to his Caſtle, to execute the wicked Commandment of *Antitheus*, and kill'd ſome horſes by the way; but when he came there he found himſelf utterly diſappointed, for the Prince was gone the day before. How it came to paſs I will acquaint you, for my Brother not being able to conceal from me ſuch happy news longer then the time which the Meſſenger requir'd for his Journey to bring it, ſent one

one of his Friends to me who was able to inform me perfectly, for he waited upon the Prince during all the time of his Impriſonment, heard his Diſcourſes, and knew the manner of his Eſcape. You muſt underſtand that the Prince was chiefly intruſted to the Cuſtody of two Perſons, [a] *Apronæus*, who was Lieutenant of the Caſtle, and [b] *Diaporon* who commanded a Troop of Horſe under [c] *Dogmapornes*. *Diaporon* attended continually upon the Prince, *Apronæus* came only ſometimes to ſee that he was in ſafety. *Diaporon* was of a nature very averſe to Malice, and though he had not the greateſt parts, nor could make a perfect judgment of things by his own Ability; yet his temper was not impregnably fortified againſt good Reaſon. As he had at the firſt no diſaffected reſentments of the Prince's Perſon, for he had never diſobliged him; ſo in a ſhort time he fell into a great Admiration of his Vertues: and perceiving him not to be afflicted with what he ſuffered, he concluded in himſelf that the Prince had no Demerits upon which Puniſhment could take hold. He ſaw a ſmooth Serenity in his Looks, a great Contentedneſs in his Speeches, and undiſturb'd Equality in all his Converſation. He heard him often aſſert his own Innocence, but without any other Expreſſions except of pity for his abus'd Father. The affection which this Deportment produc'd in *Diaporon*'s breaſt, poſſibly augmented with ſome ſurmiſes of unworthy Contrivances againſt the Prince, in a ſhort time grew ſo ſtrong, that it made him heartily wiſh that he might be ſo happy as to work his Deliverance.

[a] *One who denies Providence.*
[b] *One who doubts.*
[c] *The opinion of a Whore.*

As he was muſing one day how he might accompliſh ſuch a hard Attempt, he thought it was beſt to communicate his Mind to *Apronæus*, for that he thought it neceſſary to the Prince's Eſcape that *Apronæus* ſhould aſſiſt him, or at leaſt connive at the Deſign. Though he was ſomething imbolden'd to reveal this ſecret to *Apronæus*, by that intimate Friendſhip which a long Acquaintance had contracted between them, yet he found the matter of that Importance, that he could not reſolve preſently what to do; both being doubtful how *Apronæus* would reſent ſuch a high propoſal, and alſo being well aſſured that if he did diſguſt it, he ſhould not only ruine himſelf, but utterly undoe all further hopes of the Prince's Deliverance: and thereupon reſolv'd to do what was poſſible in his ſingle endeavour, & choſe rather to take any courſe for the Prince's reſcue, then to leave him to that danger which was unavoidable in the place where he was. Whilſt he was floating upon theſe Deliberations, * *Apronæus* came to viſit him, and perceiving in his Countenance ſymptoms of diſcompoſed Thoughts, (for he came upon him ſo ſuddenly, that he could not wipe out the Picture of his Mind which his Paſſion had drawn upon his Face,) he demanded the cauſe of his Melancholy. Nothing troubles me, replyed * *Diaporon*, only I preſented to my ſelf the various Accidents of humane Life: & as I was attentive upon my Imagination, the unhappy ſtate of our young Prince appear'd before me with ſtrange mixtures; and I could not but wiſh that either a Perſon of ſuch a brave Spirit had not ſtain'd his Innocence with any unhandſome Deſigns, or that ſo great a Vertue were not unworthily clouded: And I began to wonder how Vice of late was grown ſo ſtrong that it could endure to be puniſh'd, or why Vertue ſhould be ſo weak that it is not able to ſhine through the plauſibility of falſe Accuſation. Away, *Diaporon*, ſaid *Apronæus*, with theſe Philoſophical follies. Thou art alwayes troubling thy head with Religious Dreams. To what purpoſe doſt thou believe that vain Diſtinction of Vertue and Vice, and meditate upon thoſe uſeleſs notions of Reward and Puniſhment? Doſt thou not ſee how theſe Doctrines are confuted by the

* *One who denies Providence.*
* *One who doubts.*

Practice

Practice of all the world? Men ſeek Happineſs by other Methods, and neglect theſe Rules both as uncertain as unpracticable. We have often heard our Governour ſay that there is no God, or, if there be, that he doth not trouble himſelf with the Affairs of this lower World; whether he doth or no, I do not much care, but I think it is true enough, becauſe I ſee into what a miſerable eſtate this Prince is brought, who was a known pretender to the Love of God, and a great patron of his devout Worſhippers. Here *Diaporon* interrupting his friend, replied, God forgive you this irreverent diſcourſe, *Apronæus*; will you never leave this Impious humour? I know you ſuppoſe that you have ſufficient Reaſon for your belief; I think you have not. You are now going to viſit the Prince; when we are with him, I will by ſome means or other give you occaſion to diſcourſe theſe Opinions, for he doth not only abhor them as prejudicial to the ſtate of Mankind in their fatal Conſequences, but laughs at them as pieces of irrational wickedneſs in their monſtrous Conſtitution. I am no great lover of Diſputation, ſaid * *Apronæus*, neither do I eſteem that which you call Truth worth much Inquiry; yet I will go with you to ſee our joynt Charge, and ſince we have not much to do, this Diſcourſe may poſſibly allow us ſome Recreation.

* One who denies Providence.

A Vindication of Divine Providence.

When they came to *Alethion's* Chamber, they found him reading a little Book, whoſe Title was, *Good men are ever happy*. Having given them his uſual ſalutes, he ſpoke ſomething in commendation of the Author, who had ſhewn much prudence in chuſing a ſubject that he was well able to demonſtrate, and had expreſs'd the ſence of his mind ſo artificially, that his Readers were ſure to find excellent thoughts cloath'd with ſutable words. After that he applauded the fortunate ſtate of Vertuous Souls, and admired the Goodneſs and Wiſdom of Almighty Providence, which had ſo ſecured the Intereſt of all thoſe who had faithfully conſign'd themſelves to his care, that nothing could make them miſerable. At theſe words *Apronæus* ſmil'd. The Prince perceiv'd it, and ask'd him the Reaſon of his Mirth. I laugh, ſaid *Apronæus*, that you, whom I have alwayes eſteem'd very Religious, ſhould notwithſtanding you ſee your ſelf abandon'd to Affliction, talk ſtill of Providence. Sure, *Apronæus*, anſwer'd the Prince, you have ſomething elſe in your thoughts which made you ſmile at what I ſaid, or you have ſome other Reaſons which make you ſpeak ſo diſreſpectfully of the Divine Providence. I have ſeveral things, replied *Apronæus*, but I think that what I have ſaid is moſt proper to you; for you reaſon againſt Senſe, and diſpute againſt Experience, ſaying, as others of your Opinion do, that a God created the World; it may be ſo: but if he did, it was to ſmall purpoſe in my mind, ſince he doth not take care to keep it in better Order. Poſſibly he is weak and cannot help it; perhaps he is otherwiſe employ'd, or elſe ſo idle that he will not trouble himſelf about it; or it may be it is below him to mind ſuch Trifles. I know not which of theſe excuſes you like, but I am ſure it is a piece of unjuſt careleſneſs, if he can hinder it, that he doth not relieve his friends, but ſuffer them to be trampled upon by thoſe which bid defiance to his Authority, and quote their own Proſperity, whilſt they do ſo, for an Argument againſt his Providence. I verily believe that ere long men will take it for granted that there is no God; and that thoſe which think there is, will blaſpheme him becauſe he takes no care for them. For my own part, I make no doubt but that Fortune governs the World, if it be govern'd at all: and I think that ſhe is blind, in that ſhe beſtows great Gifts upon many that do not deſerve them; and I dare ſwear ſhe is poor too, becauſe ſhe has not enough for thoſe which do.

The

The Prince permitting him to go no further, with a calm ſerenity replied, *Apronæus* though your words carry a very bad ſignification, and muſt needs be offenſive to all Rational Beings, which gratefully acknowledging the Fountain from whom they have receiv'd their Eſſence, cannot be contented to hear the common Father of the World diſhonourably repreſented; yet I do not wonder to hear you ſpeak at this Ignorant rate, ſince I know it is eaſie for Ingenious Athieſts to abuſe men of weaker parts, and venting their thoughts where they dare, (for, God be thanked, Wickedneſs hath not taken ſuch an univerſal poſſeſſion of Humane Nature, neither are all ſo degenerated from Knowledge or apoſtatiz'd from Truth, that they have the Confidence to do it every where, but) in ſome company which they preſume inferiour to themſelves in Wit, or it may be admirers of their Excellencies, they endeavour to ſupport the Reputation of their more then ordinary Abilities, by making Proſelytes, and impoſe upon unexperienced Wits with great Boaſts of new Philoſophy: though their fine Diſcoveries are uſually but two or three of the worſt opinions of ſome old Philoſophers, which they have taken out of their Graves, and endeavour'd to receive with ſuch Arguments as have been often anſwer'd and hiſs'd out of the World by the beſt of Men.

I am glad, replied * *Apronæus*, that your Princely Mind is ſo little ſenſible of thoſe thorny Objections, though you feel how ſharp they are by Experience, which do very much trouble others when they do think of them: But go on, Generous Prince, and let us ſee if you can pull 'em out of my Underſtanding, at leaſt ſo blunt their points, that they gall not this ſcrupulous * *Diaporon*. That which you ſpoke juſt now, replied the Prince, as it reſpects me I take but for a Complement; but to the reſt, which concerns the Intereſt of all Good men, I will give an Anſwer. It is a common thing for people when they ſuffer great Afflictions, to talk Athieſtically. They ſpeak as if they did not think that there is any God, becauſe they fancy themſelves to be little beholding to him; and ſometimes they wiſh there were none, and yet think that they are juſtified in their Impiety, becauſe he uſeth them, as they ſay, very hardly. Therefore, *Apronæus*, I would not have you put your Objection of Suffering, ſo careleſly as to hope to infer a denial of Providence from good Mens afflictions: for let men be what they will, they think themſelves too good to be puniſhed, and let their Caſtigations be never ſo juſtly moderated, they judge them too great for them. If a young man die which poſſibly hath ſinn'd away his Life, he cries out, O cruel Fate! why doſt thou deſtroy me before my time? If a mother loſe a Child, which perhaps her own indiſcretion, kill'd, then you ſhall hear, O unjuſt Stars! why do you rob me? For Stars or any thing elſe is God or the Devil, when they think themſelves hurt. So that you may perceive, *Apronæus*, that the common Original of theſe Complaints is a fooliſh Paſſion joyn'd with an Imperious Pride, and that moſt Plaintiffs in this caſe labour not only under a defect of juſt Patience, but are troubled alſo with a ſhortneſs of Diſcourſe: What? muſt God be bound to pleaſe men alwayes, leſt they in a Fit of angry Grief deny his Government by way of Revenge; or, which is as bad, accuſe it of unjuſt Severity? Is he ſo inconſiderable, that he is obliged to attend us with an officious care? and are we ſo great, that he muſt be afraid leſt he do not pleaſe us enough? When men are pleas'd, there is, yes, there is a God: why then, ſimple Mortals, and not when you are diſpleas'd too? You finde ſo much fault in your Calamities, that you conclude they could not have happen'd to you but that there is no God, or elſe that he Governs not the world as he ought: whereas if you

* *One who denies Gods Providence.*

* *One who doubts.*

you examine the matter throughly, you will find ſo much more fault in your ſelves, that you will be forc'd to acknowledge your ſufferings Arguments of his Juſtice whom you fooliſhly accuſe, & bear them as deſerv'd Puniſhments. But when you are in a Paſſion, you will neither confeſs that you have merited any thing, nor be content that God is not of your mind; no, you will die, and rather then live any longer, you will kill your ſelves, & in a ſcorn be gone out of his Territories, becauſe, as you ſay, he beſtows ſo little regard upon you. But it is very unlikely that you ſhould eſcape ſo; neither is it a thing to be imagin'd, much leſs believ'd, that God hath no Reſerve for Rebels, and that he ſhould fail to puniſh in the other world thoſe which have done their utmoſt to deſerve it in this: and it is a meer madneſs to think that they ſhould be pardon'd for breaking Priſon.

I have ſaid this, *Apronæus*, to let you underſtand, that ſuch as have a mind to complain, do not punctually examine, whether it be with juſt cauſe or no. But whereas you ſay it is many times unjuſt, becauſe Vertuous perſons are made miſerable, and ſo urge your Plea againſt the Divine Providence; By this I ſee that you are ignorant of the Nature of Happineſs and Miſery, and therefore I wonder not that you determine ſo weakly in this Controverſie. You do not only miſtake the true notion of Happineſs, but ſuppoſe it to conſiſt in ſuch things as a good man would think himſelf unhappy if he could not deſpiſe them. The Felicity which you fancy, is to be Lord of the Country where you dwell, to live in ſtately Palaces, to lie upon ſoft Beds, to drink excellent Wines, to eat nothing but what is Delicate, never to know Labour, to ſleep with Muſick, not to be controll'd in your Deſigns, and ſuch like. But, good *Apronæus*, will you conſider how childiſh your attempt is, whilſt you go about to gather up ſo many things to put a fair Gloſs upon Miſery, and cruſt it over with a ſhew of Happineſs? What? muſt Happineſs be patch'd up with ſo many and ſuch mean Shreds? I thought our Felicity had been compriz'd in one chief Good, and that the ſatisfaction of the Maſter-wiſh of our Souls was attainable in that ſingle Fruition, and not to be begg'd from a confus'd Multitude of Objects, which are ſo poor that they are not able to defend themſelves from a Wiſe man's Contempt. The Heaven-born Soul advanceth it ſelf by Rational paſſions towards God the firſt Good, whom it knows to be the Spring of Being, the Root of Life, the Father of Wiſdom, the Fountain of true Pleaſure, and the Haven of Deſire. It haſtens from all things to him, longing to be illuminated with his Divine Rayes, to partake of his moſt lovely Diſpoſition, who is the Archetypal pattern of all Goodneſs, infinitely pleas'd with the Contemplation of his Attributes, which are the Notifications of his Nature as far as it is knowable, and raviſh'd with the Conſideration of his excellent Works, which are Entertainments worthy of the beſt and moſt rais'd Minds. Happineſs muſt be plac'd in the Soul, that there it may perfect our Faculties, ſatisfie our greater Capacities, and ſecure us againſt the uncertainty of all external Dependences. Thoſe Divine Illapſes which put us into a Senſation of God by an Intellectual Contact, and give us a lively Sympathy with him in whom we live, make us feel our ſelves happy, and give us a Serene knowledg of him to whom we owe our Being, and fill our Souls with Joy mix't with Gratitude and Love, unite our Hearts with his Sacred Will by Reſignation, make us lodge all our Concerns in his Providence, unto whoſe Conduct it is then eaſie to commit whatſoever is dear to us: Then we conſecrate all our Actions to his Glory who gave us our Powers, to ſerve his Deſigns, both becauſe they are his, and alſo the beſt in the World; ſo that our whole Life becomes one continu-

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ed endeavour to perpetuate and accompliſh this Happineſs, we having now but one main Deſign, which is, to begin and end all our Actions in God. The Vigorous Motions which theſe ſtrong paſſions raiſe, muſt needs be terminated in a progreſs of endeavour as boundleſs as our neceſſity of being eternally Happy is cogent, & the Good which muſt make us happy is Infinite in ſweetneſs. And though a good man in this world poſſeſſeth this Happineſs but in part; yet it is an unſpeakable Comfort to him to perceive that the power of the Divine Preſence with which he converſes hath taken off ſome of the ruder diſconformities of his rough Nature, and ſuperinduc'd ſome beautiful delineations of the Divine Image upon his Soul, which now adorn it with Greatneſs of Mind, Contempt of the World, true Liberty, pure Temperance, an amiable Meekneſs, great Humility, vaſt Charity, venerable Chaſtity, the deareſt Love of God, and moſt rais'd Thoughts. Whilſt it expatiates in the latitude of its own Compaſs, it deſpiſeth all little things, taking an unſpeakable pleaſure, not only in viewing the fair Proportions of theſe Foundations, but in the hopes of equal Superſtructures which in time will be built upon them.

It is the top of true Philoſophy, * *Apronæus*, to ſhew us our chief Good; for that being rightly conſtituted, the Directions of our whole Life are completed, and our Affections ſettled. And though poſſibly we ſhould miſtake in ſome little matters by Ignorance, and omit ſome by Forgetfulneſs, and meet others which are not manageable by reaſon of the innate ſtubbornneſs of humane Affairs, yet the conſequence is but ſlight; for we can receive no greater Damage then the Nature of thoſe things which we have not known, or neglected, or cannot rule, doth neceſſarily infer. Thoſe which have attain'd to this Felicity are elevated above common Fears and uſual Diſappointments: the miſapprehenſion which pinn'd their affections to ſuch ſmall matters being now chas'd away, they are inform'd by Experience that they do as little need thoſe low ſupports to uphold their Felicity, as they knew long before by Diſcourſe their inability to relieve them if they wanted their help. For what man is there that hath conſider'd the Nature of things, who doth not know that all Earthly conditions are empty of that true ſatisfaction which Humane Nature always wants, ſometimes looks for, but never finds, in the good things of the material World? Men feed themſelves with a vain Hope, which hath its Root only in their own deluded Imaginations, and give glorious Names to Trifles that they may more plauſibly deceive themſelves; and when they find themſelves diſappointed, they accuſe the World of falſhood, though it only breaks the Promiſes which they themſelves made; and then they confeſs, that though they could well paint the colours of the Flower, yet they could not give it the Vital ſent. This hath been told us often by ſuch as have gone before us, but we will not believe them, ſuppoſing that ſuch as make the Report either envy us, or have not taken a right courſe; and thereupon reſolve to make a Trial our ſelves, and then we are forc'd to confirm their Relation with our own Experience. Wiſe men have other reaſons to determine them to ſeek Happineſs in God, or elſe to bid adieu to all Hope; for they ſee that as the Contentment which is ſought otherwhere is but ſmall, ſo that which they find is uncertain, the moſt aſſured courſe of Humane Life being carried about into various changes by perpetual Circumrotations; the Earth upon which we dwell being the Stage of Mutation, the proper Region of Viciſſitudes. The uncertain Method of theſe Alterations was formerly call'd *Fortune*, and repreſented by a Woman ſitting upon a Wheel, not improperly. It's true, ſome of the fonder ſort of Mortals

* One who denies Providence.

promiſe themſelves ſtability in their floating Stations, being content to be ignorant as long as they can: but they might as well hope that the Boughs of which their Pavilions are made, will never wither, becauſe they continue Green for a day or two.

But beſides this, *Apronæus*, I am the more convinc'd of the cheapneſs of theſe things, which you do ſo magnifie as to make the want of them Miſery, when I ſee them thrown away upon the worſt of men. It is but a Scorn put upon the admired Vanities of this World, when God ſcatters them with a careleſs hand, and permits them to the enjoyment of the moſt deſpicable Perſons. It ſatisfies me as to the unequal Diviſion of Riches and Power, and I cannot but conclude they are of no great value, ſince God concerns himſelf no more in their Diſtribution. Shall he be ſo regardful of Trifles, as to weigh them out by ſcruples in Gold ſcales? Shall he partake in the Errors of vulgar Opinions, and trouble himſelf with the care of making every Good man Rich or Potent? What he ſlights, why ſhould I eſteem?

* One who denies Providence.

Here * *Apronæus* craving leave of the Prince, replied thus; Certainly, Sir, if we receive this Doctrine, we ſhall be forc'd to believe that this World was made to no purpoſe. If it be not our Portion, to what end was it created? The Prince anſwer'd, Be not apt to think that this World was made in vain, *Apronæus*, although it is not our Happineſs; though we may not make a God of it: yet it ſerves to excellent uſes, It is a temporary Manifeſtation of Almighty Goodneſs and Wiſdom in Material things. The Corporeal world is an Image of God, and ſhews what he could do in Matter. According to the ſeveral Poſſibilities of Reception, God hath made his Omnipotence to reach all Degrees of Beeing; ſo this Fabrick doth, as all excellent Machines do, diſcover the Worth and Ability of their Maker. I think God is ſo viſibly reveal'd in the Creation, that I may ſafely pronounce that an Athieſt is not only Ingrateful, but a Fool. However God did never intend that we ſhould adore his work inſtead of Him; and what greater Adoration then to court it as our Happineſs?

By this Diſcourſe, ſaid *Apronæus*, you ſeem to have an indifferent ſenſe of thoſe conditions of Life which we think very contrary, and poſſibly you have arrived at the *Stoical* Apathy. No, *Apronæus*, replied the Prince; Virtue doth not ſtupifie Good men, and ſo make them inſenſible of the Differences of objects. Though many things are extreamly Ridiculous, and the Accidents of Humane Life in very many Inſtances contemptible; yet conſidering our Conſtitution, I grant that ſome ſtates of Life are ſo fram'd that they are a Trial of Reſolved men: and it is all the praiſe which we can give to great Adverſity, that it is the exerciſe of Virtue and the proof of ſtrong Spirits. Man is an *Amphibion*, part *Soul*, and part *Body*; and as by this means he hath different Capacities, which have divers Objects fitted to them, he is put upon his Trial both by proſperous and adverſe entertainments. We are plac'd between ſenſual Amours and the muddy Delights of the Fleſh, on one hand; and the pure Spring of Increated Goodneſs, and thoſe Chryſtal ſtreams of Knowledg and Virtue which flow from him, on the other; and we are under the probation of our Wiſdom and Ingenuity: and we come off with honour if we hold out the Combat of *Fleſh* and *Spirit*, overcome *Body* with *Soul*, and ſubdue *Paſſion* with *Reaſon*; which we then only do, if we love the God which hath made all things above his beſt Creatures. Thoſe who have devoted themſelves to ſenſual Pleaſures, have only glutted themſelves with forbidden Fruit, and are ſo far from being happy, that they are manifeſtly overcome with the Spirit of the Senſible World, which in time will

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Triumph over them, and having reproch'd them for their Folly and Cowardly ſubmiſſions, at laſt throw them headlong from the Banks of Time into the vaſt Horrours of Eternity, where it is not poſſible for them to hope for a good Reception with God, whom all their Life they have ſlighted for every vain Toy.

Good men are not inſenſible of what is beneficial to Nature in thoſe things which are miſcall'd Happineſs, but they know that their chief Advantage lies in a right uſe of them, which conſiſts in Moderate, Charitable and Thankful Applications. They look upon all created Goodneſſes as God's Meſſengers, and are led by them to God; whilſt others miſtake 'em for God that ſent them, with as groſs an Ignorance as if a rude Peaſant newly come to the Court, ſhould take the firſt man which he meets there in brave Cloths for the King. By this you may perceive, *Apronæus*, that whilſt virtuous men are provided of this true Notion of Proſperity, that they cannot be ignorant of the Nature of Adverſity, or ever be ſo ſenſible of any thing which it can do, as to think that they are made Unhappy by it, unleſs they ſhould fall into ſuch a want of Diſcourſe, as to eſteem themſelves made miſerable by the Abſence of thoſe things, which did not make them happy being preſent with them. It's true, Adverſity changeth the Scene and gives them other Parts to Act, that is, requires them to exerciſe ſome other ſorts of Virtue then they did before; but the Actors, are the ſame. A good man in Affliction is no more impair'd in point of Felicity, then a ſtrong man is weakned upon a Theatre where he only ſhews his Strength. If his Sufferings grow extraordinary, he knows that great Trials are neceſſary to make great Examples; and as he reflects Honour upon the Cauſe of his ſuffering from Innocence, ſo he derives Conſolation into the manner of it from Patience. I have read the Stories of ſuch as have deſpiſed no ſmall Afflictions with a Generous diſregard. *Archimedes* was not ſo diſtracted with the extream dangers of *Syracuſe*, as to make him leave his Figures. Did not *Ariſtides* write his own name in one of the Shells of Proſcription, and would have done it in another? Did not *Cicero* rejoyce that he was baniſh'd from *Rome*? Shall I admire theſe and many other Examples, and not imitate them? I am what I was before, * *Apronæus*; neither can a Priſon exclude my Comfort, more then falſe Accuſation hath deſtroy'd my Integrity. I do not think my ſelf depriv'd of Liberty, for I am not hindred from performing thoſe Actions which I chiefly delighted in before, the Contemplation and Love of God: other Duties are not requir'd, becauſe I have no opportunity to diſcharge them; but I have the power and will to do them too when time ſhall ſerve. As to the trouble of Adverſity, I think it is worthy of me, who have often endeavour'd to comfort others, which is an eaſie work, now to forbid my ſelf to grieve.

* *One who denies Gods Providense.*

It ſeems then, ſaid *Apronæus*, any Condition is alike to you in point of choice. No, replied the Prince, there is ſome Difference, though not much: I do ſo far prefer my former State, that I would not have choſen this; and yet I am not ſo out of Charity with this, but that I can bid it welcome. The knowledg which I had of the others Uncertainty made me provide for this long ago. I ſhould think my ſelf very imprudent if I were now to ſeek for Patience, ſince I have obſerv'd that every man in the World hath great uſe of it one time or other. So I had ſeen Mariners carry utenſils which were proper only for Storms, though they went to Sea in fair weather. The Peace of my Soul ſhines clear within, and is no more clouded with this Diſaſter, then a Light which is guarded with a thick Lantern upon the ſtern of a Ship is in danger of being put out with thoſe bluſtring winds which make a

noiſe about it. You do well, Great Prince, ſaid *Apronæus*, to draw ſuch a fair picture of Misfortune, but you wilfully take no notice of that deep Impreſſion which Affliction makes upon all the reſt of the World. I know, replied the Prince, that many look upon it with no other Paſſion then as if it were the head of ſome *Gorgon*. But what then? So I have heard Children cry for Trifles, and have ſeen a Fool held with a ſtraw, and thought it as impoſſible to free his foot out of the ſnare, as if he had been tied with bands of Adamant. Thoſe words ſignifie little which expreſs nothing but the Imbecillity of vulgar Opinion, i.e. unprofitable Errour. We are not to paſs a Judgment upon Truth according to the Suffrages of Fools, nor govern our Affections or Actions by the trivial Sentiments of thoſe whoſe Ignorance we do commonly deſpiſe. I confeſs that if the Rules by which the Vulgar make Eſtimations were the Standards of Truth, I ſhould allow it for a great *Indecorum*, that many times in the Ship in which we ſail through this troubleſome Sea, Good men are thruſt down into the dark Hold, or put to toil at the Pump, whilſt baſe Perſons walk at their pleaſure upon the Decks, and ſometimes ſit at the Stern; and I ſhould be tempted to be angry, if I thought the Welcome which they find at the Port to which they are bound, were proportion'd according to their uſage on ſhipboard. If our worth were to be judg'd when we come aſhore by an outward ſhew, it may be I ſhould be no more pleas'd with my preſent condition, then *Neptune* was when *Mercury* ranking the Images of the Gods, put his below that of *Anubis*, and told him he muſt not take it ill that the Egyptian Diety with a Dog's Mouth was preferr'd before him, becauſe he had a large Golden Noſe. Wiſe men muſt not be angry to ſee others advanc'd above them. Either they are better then our ſelves, or not. If they be, what cauſe is there of Anger? They deſerve it. If they be not, we are equal to them. If they be worſe, let us hold our peace and be thankful, we are preferr'd before them.

I might alſo tell you, *Apronæus*, that as Good men are not made unhappy by Adverſity, ſo many of thoſe whom you ſee afflicted are not Good men, though they ſeem to be ſuch. They may be bad enough which are ſo cunning as to conceal it. But no Mask can blind the Divine Eye. If it be unjuſt to puniſh Good men, which God doth not; it is unreaſonable for bad men to complain, though he do. We ought of no caſe to make a Judgment againſt the Juſtice of God's proceedings; for though he makes Puniſhment ſufficiently diſcernable in ſome Examples, yet he many times doth not acquaint us with the Cauſe why it is inflicted.

I am afraid, Good Prince, ſaid *Apronæus*, that I ſhall weary you with my trifling Objections: if you will pardon my importunity, I will only trouble you with demanding an anſwer to ſomething which I propounded in the beginning of this Diſcourſe. It may be Good men are happy, as you ſay; but methinks it were fit that wicked men, if there be any, ſhould be puniſh'd. For whilſt they are in Proſperity, as I told you before, it is hard to believe that there is any God that cares how things go here. Do you think then that they are not puniſh'd? replied the Prince. Do you think they are ſo highly privileg'd in their proſperity? Beſide what I have ſaid already to prove that the Material World is unable to ſatisfie the greater Appetites of the Soul, and to ſhew how uncertain that ſmall pleaſure is which men ſometimes ſeem to take in their vain Dreams, there are other Reaſons which demonſtrate to me that wicked men cannot be happy. God hath interwoven Vexation with their moſt proſperous Conditions; Inſeparable Imperfections do conſtantly moleſt them, and they are frequently aſſaulted with unexpected Accidents,

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by which means they are never ſecure, never at eaſe. I think this but a ſmall matter and common to all which partake of the ſame eſtates with them. But becauſe they are Wicked, they are for that very Reaſon Unhappy: Wickedneſs is its own greateſt Puniſhment, neither can Puniſhment be ſo properly demonſtrated as by the Nature of Sin. Reaſon and Virtue are the Glory of Humane Nature; & as it hath a rare content in the Diſcourſes of Wiſdom: ſo in the performance of Actions ſutable to Virtue it finds an Acquieſcence like unto that which things have in their proper place. But he which breaks theſe Laws, offers violence to the Nobleſt Principles of his Soul; and they are ſo interwoven with the Eſſence of it, that he which affronts them, endeavours to degrade himſelf. Thoſe repeated Actions which induce Habits of ſin, deprave the Soul, and ſink it into a baſe State of Being, ſometimes making it to wallow in Mud with brute Beaſts, and ſometimes throwing it into that fiery Pit where Proud and Wrathful Spirits are tormented. The ſhame that is faſten'd to all wicked Actions ſhews that they are naturally baſe. Let a man ſin never ſo privately, as raviſh a Virgin, or rob a Traveller in a Wilderneſs; though there be no witneſs to make him bluſh, yet when he thinks what he hath done, he is ſenſible of the Nature of Honeſty which he hath wrong'd; and the Prevarication is odious, becauſe the Law which he hath tranſgreſs'd is the tranſcript of eternal Righteouſneſs written in the Heart of Man by God when he made Humane Nature; and he can have no pleaſure to remember that he hath done an Action ſo diſagreeable to Nature. That *Sin* is its own puniſhment, is ſo generally true, that a man can neglect the Rules of Virtue in nothing, but he is weaken'd and debas'd in Soul, or Body, or both.

But leſt bold Men ſhould ſlight this Turpitude, and think to make a Compenſation for ſome diſlike of themſelves by the pleaſant diverſions which Sin allows, God hath made it impoſſible to be undiſturb'd in Wickedneſs, by reaſon of the ſharp Remorſes of an evil Conſcience. If they will ſin, this will bear witneſs, and, if none elſe do, accuſe, and hath Authority to condemn too, and it always ſees its Sentence put in Execution. Thoſe which are puniſh'd by it, are burnt with a ſullen flame, which torments the Soul as a feveriſh heat doth the Body. The Sparks of this fire may be hid in Embers, but it cannot be put out. It hath been formerly repreſented by Furies with burning Torches, and ſometimes by the *Theſpeſian* Vipers; for a Sinner is ever gnaw'd by his Conſcience upon the remembrance of an ill governed Life. They are very Ignorant which think there are no pains but ſuch as are Bodily; for the Mind is capable of greater Torments. That which afflicts the Fleſh is only ſome preſent Pain; but the Soul is vex'd with that which is paſt, with what it feels at preſent, and with the Fears of that which is to come. It's true, Jolly Sinners do what they can to make the World believe that they feel no ſuch thing; but how is that poſſible? We know that Eſſential Principles are the ſame in all Men: Wiſe men of all Religions have acknowleg'd a Conſcience to be rooted in the Nature of the Soul, that is, a Power which animadverts upon our Actions, and condemns us for what we do amiſs. This ſevere Reprover, by blows which Sinners only feel, deſtroys that Joy which they promiſe to themſelves in proſperous Wickedneſs. This makes Murtherers take but little content in thoſe Poſſeſſions which they have purchaſ'd with the Innocent blood of thoſe whom they have kill'd with the Violation of all Sacred Rights. If Sinners be well, what makes them uſe ſo many Arts to palliate their ſickneſs? what makes them ſo burthenſome to themſelves when they are alone? what makes them

them ſeek ſo many diverſions, but the hope ſo to drive away this evil ſpirit which haunts them? Have not Tyrants kill'd or baniſh'd all Wiſe and Good men they could reach, leſt they ſhould have witneſſes of their Actions, becauſe their Conſciences told them that they were unjuſtifiable? Have not ſome Vicious Perſons ſought Refuge from thinking in perpetual Drunkenneſs? and others thrown away their lives, not being able to endure themſelves? I thank God, I abhor deſires of Revenge, and I think it is too Cruel to think of thoſe who have wrong'd me without great Pity; but I am aſſured, though neither God nor Man puniſh them in this World, they will never be able to pardon themſelves.

But I muſt add to this which I have named, the Torment which awaits them in the other World; the fear of that muſt needs be a great Vexation, as it is an incomparable Pleaſure to a good man that he hopes to be happy there. This expectation blaſts the Delights of ſinners, and makes them but like thoſe Recreations which condemn'd men enjoy in Priſons, who though they play at Cards or Tables, yet the Ropes about their necks ſpoil their ſport, whilſt they continually put them in mind of being hang'd. I grant that Athieſts endeavour to blunt the edge of this Argument by a flat denial of Immortality, and would willingly think that they are all dead in the other World, becauſe none ever came to them to give them notice of the contrary: but thoſe faith-worthy ſtories which report the Appearances of Spirits, and have told us of ſome that have riſen from the Dead, put them many times into ſuch agonies, that they would be glad to be aſſured of their Annihilation after this Life. When they venture to think ſeriouſly (which they dare but ſeldom do) they have ſuch an unacceptable remembrance of what they have been, and ſo much aſſurance, that if there be any happineſs afterward, they ſhall have no ſhare in it, that to comfort themſelves they vote, That there is nothing after this Life. Theſe ſuffrages ſignifie indeed their ſtrong deſires, but are no Arguments of a true Opinion concerning the Future ſtate; but that uneaſie Temper of Soul which makes them wiſh ſo, proves what I aſſert, That they are not happy at preſent.

* *One who denies Providence.*

It may be this is true, replied * *Apronæus*, and if it be, I confeſs that thoſe whom you call Wicked are very unhappy; yet it ſeems ſtill a kind of ſlur to that Government you ſpeak of, that if they deſerve that Puniſhment, they have it not ſooner. It is ſomething which you ſay of the former ſorts of Torment which you have mention'd, but they are inviſible, and ſo little notice is taken of them by others; but if they were hurried to Execution as ſoon as they ſin, it would ſtrike a Terrour upon By-ſtanders: but ſince Vengeance is ſo long in coming, they are incourag'd to ſin by delay. Good mens Hopes are weaken'd, and they are ready to ſay, If God neglect his ſervants, why ſhould they worſhip him? Juſtice is blaſphem'd, and the Force of Law enervated. If ſome happen to be ſtruck ſooner, it is but as Thunderbolts fall, by chance: And who can imagine but they do? for they often cleave a gallant Oak, and ſometimes tear an uſeful Sail? or kill a harmleſs Traveller; when thoſe which ſin boldly arrive at gray Hairs without any conſiderable Misfortune, and in appearance die peaceably. Poor *Apronæus*, ſaid the Prince ſmiling, what ſlight devices art thou conſtrain'd to uſe to ſupport a falſe Plea? Muſt there be no Providence unleſs thoſe which ſin be preſently Condemn'd and immediately Executed? Thoſe which ſin are always Condemn'd, and God is ſo merciful, that he thinks it puniſhment enough that for a while they carry their heavy croſſes, to which you would have them preſently nail'd. He is ſo Gracious, that he doth

doth uſually reſpite irreverſible Doom in expectation of Amendment, and ſo both ſaves ſinners, and teacheth thoſe which look on to imitate his merciful Example. Thoſe which have deſerved the blow, fear that he will ſtrike too ſoon; and ſhall any be weary of the Divine Patience which comforts others, becauſe they love to ſee ſinners fall? I muſt alſo tell you, *Apronæus*, that he is not ſo gentle as to neglect Juſtice. God doth make Examples enough in every Age to let all the World ſee their danger: and though ſome be ſpar'd that deſerve preſent Puniſhment, it is both a Glory to his Forgiveneſs, that ſome of thoſe which eſcape, Repent; and if he let many go in hopes of their Emendation, may he not as well and much better do it, then a General decimate his Regiments for a Mutiny of which they are all guilty? God is not endamaged by delay, thoſe which continue their Rebellion can never get out of his reach; he is not willing to diſpeople the Earth by ſudden Executions. But becauſe men are apt by long Impunity to imagine that either they are not obnoxious, or that none regards what they do; God many times is forc'd to confute their Imaginations by Great Plagues, Pining Famine, Cruel Wars, to unburthen the Earth of its wicked Load, and takes away ſuch as had too long oppreſs'd Virtue and ſupported Wickedneſs with the moſt vile Examples: by which means he ſhews both how unreaſonable Sinners are whom no forbearance will reclaim, and ſhow Juſt he is when he uſeth ſeverity, becauſe thoſe which ſuffer it ſinn'd ſo long againſt one that was loath to puniſh, and by his Puniſhments aſſerts his Providence. By ſome words which you have deliver'd, you ſeem to be willing to think, *Apronæus*, that God doth not manage his Juſtice with Prudence, becauſe he doth not inflict all Mulcts upon the perſons of ſinners. But muſt this piece of his Goodneſs alſo be made an Argument againſt his Providence? and ſhall we think he doth puniſh by chance, becauſe he is mercifully Juſt? Was it not eſteem'd a Favour to the *Perſians*, when their Emperour commanded only the Turbants to be beaten? Did the World uſe to grumble at the Charge of their Sacrifices, when God requir'd only a Beaſt for a Man? But I ſpare to urge this any further, becauſe thoſe which are ready to ſink, muſt be permitted to catch at Reeds.

Here *Apronæus* made ſuch a pauſe as ſignified that he had no mind to proceed any further: but **Diaporon*, craving leave to continue the Diſcourſe, added, I have ſo great ſatisfaction, moſt Excellent Prince, in your Anſwers to the Objections which *Apronæus* hath made, that I have nothing to renew a Reply; yet other things which he hath not quoted, diſturb my belief in this point. For if God be Almightily Good, and Rule this World by an unerring Prudence, how came this Unlucky thing *Sin*, which makes ſo much trouble, into it? You ſay it is evil, and aſſert that nothing but Good comes from God; whence is it then? What? did ſome envious Anti God put this flaw upon his Work? There is no Queſtion, replied the Prince, but Sin is Evil, for nothing elſe doth properly deſerve that name; and it is as indubitable that the moſt good God is not the Author of it: and yet to defend his Honour we need not run to that old Fable of *Oromaſdes* and *Arimanius*, whom the Ancients, not knowing how otherwiſe to anſwer the Queſtion concerning the Original of Evil, ſet up as two Gods, and made one the Author of Good, and the other of Evil; for this matter is determinable by aſcribing Evil to its proper Cauſe, which will clear the doubt, and reflect no diſparagement upon the All-Good God: Men brought in Evil by the fooliſh abuſe of that Free-will which God had given them. It is the Glory of the Creator, that he could make ſuch a Noble Automaton

* *One who doubts.*

as Man, who moves ſpontaneouſly, and according to an innate Liberty of Election determines himſelf to his Actions. He put his Liberty into the hands of an Intelligent Creature, whom he made both able to know that which is Good, and fitted his Nature to the Love of it. He made it ſo much his Intereſt to be Obedient, that he promis'd him great Rewards for doing ſmall Duties; unto the performance of which he gave him ſufficient Aſſiſtance. He told him wherein Evil conſiſted, forewarn'd him of its miſchievous Nature, forbad him to introduce it, and by a moſt rightful Authority threaten'd him ſeverely if he tranſgreſs'd the Orders which he had receiv'd. But Man, by a perverſe abuſe of his Freedom, chuſeth that which is worſe, will not take pains to diſtinguiſh that which is truly Good from that which is ſo in Appearance only, and ſo ſins.

* *One who doubts.*

I thought, replied * *Diaporon*, that as all things receiv'd their Beeing from God, ſo they operate only as they are acted by his Power; and that therefore though ſome things which they do are not Good, yet ſince nothing can work without his Aſſiſtance, it may be ſuppos'd that he let Sinners into the World; and though they affront his Authority, it is not a matter of any great conſequence, ſince they are permitted only as a Dramatiſt ſometimes brings a Mimick upon the Stage, who abuſes the Poet himſelf. If this be a true accompt of Sin, then it is not a Fault, but rather an Ornament of the Creation. God is a moſt excellent Dramatiſt, ſaid the Prince, to keep your own Metaphor, and hath made the World a Noble Repreſentation of his Divine Art; and when he brings Actors upon the Stage, he aſſigns every one according to his Ability a convenient Part, and commands them to obſerve the Order which he hath appointed: and if they pronounce the Words which he hath ſet, and act their Parts according to the Rules which he hath preſcrib'd, they do honour to God, and receive praiſe from wiſe Spectators, and Rewards from the Author. But when Man, which hath a Poetical Fancy, diſlikes his Part, and changeth that which is given to him by the Variations of his own Wit, or acts that which belongs not to him, he diſturbs the Deſign, and is like one that ſings out of Tune in a Muſical performance. The Dramatiſt ſees what is done, and, though he ſtay till the Company are diſmiſs'd, will be ſure to call him to account in the withdrawing-Room; nay, the Spectators themſelves which know the Poet are much diſpleaſs'd that the Fool ſhould put in ſuch diſagreeable Parts, knowing they are not of the Author's Compoſing, and do often hiſs him off the Stage, when he thought to have made good Sport, and ſometimes in diſlike of the Impertinency go away. Sin in the World is like an ill Leſſon play'd upon an inſtrument out of Tune. Humane Nature was well ſtrung and exactly tun'd by him that made it: but when men break the ſtrings or play ſcurvily, it is moſt abſurd to complain of God, the Fountain of Intellectual and Senſible Harmony.

But, Excellent Prince, replied *Diaporon*, ſince God could have hindred Errour, why did he not? If he had not permitted man to himſelf, he had not fail'd. What, *Diaporon*, ſaid the Prince, ſhall not God have leave to make a man, except he be oblig'd alſo to tie him hand and foot as ſoon as he hath done? If man have a power to ſin and not to ſin, ſhall the unthankful Fool ſin, and then rather accuſe him who gave him power not to ſin, then himſelf who had not ſinn'd but that he abus'd it? Sin is a Voluntary Loſs of an excellent Priviledge, and is not Originally in the Nature, but in the Action: Nature ſignifies the ſame thing, that is Courteſie and Obligation, whether men uſe it well or ill. But ſince God could have prevented it, ſaid *Diaporon*, and did not, it ſeems to be better that there ſhould be Sinners then not; and

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if it be ſo, what need we take any care what we do? Certainly, *Diaporon* replied the Prince, you are little vers'd in the Nature of Vertue, which cannot conſiſt with Compulſion: For what Vertue is it to do that which we cannot reſiſt? If Liberty had not been given, there could have been no Vertue; but it was a thing worthy of God to bring Vertue into the World, although at the ſame time Sin was not made impoſſible. It's true, God could have made man like a Sempiternal Clock, and hung the heavy weights of Neceſſity upon all his Faculties, and forc't all his Motions and Actions; but as our Nature had ſuffer'd a great prejudice to have been ſo meanly conſtituted, ſo it had been a great Diſparagement to the Creator that he was not able to make a free Agent, and he had left himſelf but a little room for his Providence: for what great matter of Government is it to keep things in order which are bound up in Chains of Invincible Neceſſity? The Glory which God would then have had in Ordering the affairs of the Intelligent World would have been but like to that of a Good Clock-keeper.

But by our Argument,* *Diaporon*, if you mind it, we muſt believe that it were better God had beſtow'd no Excellent Gifts upon us, if they be capable of any miſapplications: & therefore we ought to be ſorry that ever we receiv'd the bleſſing of Reaſon; for it is well known that many abuſe it to very unworthy Deſigns. And ſo you infer that it is better men had never been Created. See what fooliſh Conſequences you make when you underſtand not, or contradict an Infinite Wiſdom. I hope that this makes it manifeſt that it is far more Rational that a power of being Vertuous ſhould be beſtow'd upon men then that they ſhould have been wholly depriv'd of that Excellency, though it be not immutably aſſur'd from poſſibility of ſin (and for this Reaſon we ought, contrary to what you ſaid, to take care that we ſin not) both in reſpect of our ſelves, it being unreaſonable becauſe ingrateful, when we have through our own neglect made our ſelves bad, to accuſe God for making us Good; ſince if it had not been our own fault, we might both have continued ſo, and have grown better: and in reſpect of God, to whom it is no prejudice, ſince his Orders are never ſo neglected but he can make himſelf an Amends for the contempt; and it is no ſmall teſtimony of Providence, to make a good uſe of things which fall out unhandſomely. As he himſelf is the Author only of Good, ſo he permits no Evil to be done by others of which he cannot make a profitable improvement. That ſelf-conceited Player (to uſe your former Compariſon a little longer) which made a diſturbance by his own impertinent and fooliſh Additions, is but a Foil to the excellent Wit of the Poet; for the Spectators have a Copy of the Play by them, and know that the Author put no ſuch things into his Deſign: and when he acts that which is preſcrib'd, but not as he ought, it makes only to the Diſparagement of the Imprudent Actor, for all diſcerning Auditors infinitely excuſe the Dramatiſt from any fault, and blame the Player ſo much the more, becauſe the part which he acted ill-favouredly was excellent. This is all the Applauſe which he gains, when by tranſgreſſing his Rules he thought to have made an unexpected Sport. Thus God out-wits arrogant Fools: for though he hath granted to Man a free principle by which he is Maſter of his own Actions; yet if he do fooliſhly when he pleaſeth himſelf, it is not to be imagin'd that he hath leave to wander out of the bounds of Providence. It is an honour to us that God hath taken us aboard his Great Veſſel; & more, that being there he hath not confin'd us to our Cabbin, but given us leave to walk upon the Decks or below at pleaſure: but it were a ſimple thing to imagine that he would not ſteer to his Port, or that our inconſiderable Mo-

* *One who doubts.*

tions ſhould hinder the Courſe of his Ship, or that he would not puniſh us a ſhore or reward us according to our Deportment a-ſhip-board.

*One who doubts.

But ſince Vertue is Good, replied *Diaporon*, and God loves it, and Goodneſs is the happineſs of Men, and God, as you ſay, doth not envy us to be Happy; I think he ought to have found out ſome way to have made all men Good. You diſpute boldly, ſaid the Prince with a ſmart Accent; and if you made theſe Pleas in your own Name, I ſhould think you very proud. Good Butter-flie, venture not too near the flame, leſt you burn your Wings. Sober men have alwayes acknowledg'd that Modeſty is no where more neceſſary then in divine Inquiries, and that theſe Speculations have ſuch bounds ſet, that none can attempt to paſs them with more diſcretion then venture over Precipices, becauſe Gods underſtanding is as far beyond ours as his Power tranſcends all that we can do. However this I ſay to your Objection, God hath appointed a way to make men Good, but you do not like it. You would have had a Man made ſomething elſe then that which he now is. Humane Nature is Good, and therefore God cannot be blamed that made it. But it might have been better, you ſay. You may do well to be angry that men are not Gods. But you will do better to ſay, ſince men are Good by God's Gift, and may be better by their own Induſtry through his aſſiſtance, which he is alwayes willing to give; if they be bad, let them not blame God, but themſelves. We muſt not demand what we pleaſe of him that owes us nothing; and it is extreme folly, when we have enough, to be diſcontented becauſe we have not more. What though God could have granted ſuch a priviledge to Man that he ſhould not have been capable of being deceiv'd? yet you cannot juſtly quarrel with him for not doing it, but are bound to return thanks to him for that ſufficient knowledg of Truth which he hath beſtow'd, ſince God was neither bound to make us or give us any thing. But you, *Diaporon*, would have ſome Method of Melioration which ſhould make men Good whether they will or no, if I may ſpeak ſo abſurdly; and I ſuppoſe you have a mind to ask, if you would ſpeak plain, why God doth not ſhew himſelf ſo viſibly to men as to make it impoſſible for them to queſtion his Beeing, and why he doth not work Miracles every year to convince Atheiſts. You care not for Converſe with God, unleſs you may determine the manner of it. But you ſhould remember that it is a high favour that we have leave to approach to Almighty God in any way that he will appoint. The Divine Wiſdom hath made choice of an Ingenuous Faith as the Foundation of all entercourſe with Eternal Truth; and that Principle doth then declare its Nature and Power where ſufficient Cauſes of Belief are given, though they are not ſuch as do compel our Aſſent, or leave no room for Doubt, if men will pertinaciouſly endeavour to cavil againſt the Truth. Religion ought to have a Prudential Bottom, becauſe it is a Rational Worſhip of God, and cannot conſiſt except it be ſupported with Reaſon; but it hath no ſuch Motives as to force obedience from the moſt Wicked. If God ſhould appear in his Glory, it would amaze men into belief by ſight; and if he ſhould ſo extort ſubmiſſion from his Creatures, they would have nothing left whereof they could make a free-offering to him.

b One who doubts.

Let me deſire you, *Diaporon*, to conſider what an Indecorum it were to change the Method of Vertue which God hath put. God hath promis'd Happineſs to mankind upon fair Terms, for he hath made Vertue the common Rode to it, which is ſmooth and agreeable to our Nature: Is it not then unreaſonable, that they ſhould come to the journey's end which decline the way? It is unjuſt that thoſe who have indiſpos'd themſelves for a happy

happy ſtate, ſhould afterward meet with ſuch things as ſuit their Diſpoſition? How can they hope to receive a Crown, which never did any thing worthy of it? It is more patience then they deſerve that God bears with them till they Trifle away their whole Life, eſpecially having frequently perſwaded them to the contrary. Since God pleaſeth himſelf with the Ingenuous converſe of ſome few which Love him of choice, he is not to be blamed by ſuch as do not devote their Souls to him; becauſe as he doth an infinite Courteſie to Holy Souls whilſt he takes pleaſure in them, ſo he hath highly deſerv'd of thoſe which are undone, becauſe they have miſplac'd their Affections upon mean Objects.

Here *Diaporon* replied, But ſince, Dear Prince, it is our Intereſt to be Good, and God is moſt Gracious in his Nature, and knows that we are very weak; it ſeems congruous to thoſe Conſiderations, that he ſhould have made the Method of our Happineſs eaſier, by taking out of our way thoſe Tentations which ſometimes make us ſit down, and ſometimes lead us aſide. Sure * *Diaporon*, ſaid the Prince, you have a great love to Idleneſs, or elſe your Temper is more Cowardly then I imagin'd. Would you have thought it better if God had made us without Faculties? or, ſince they are beſtow'd upon us, do you think it fit they ſhould be uſeleſs? You find fault with this World, becauſe it is not a *Stadium* where men receive the Prize which never run for it. If you had not fond Paſſions, you would not deſire that men be rewarded for doing nothing. Is it a thing worthy of God to beſtow Felicity upon ſuch as will do what they pleaſe, and ſlight the Obſervation of ſuch Directions as he hath declar'd to be the only Means allow'd for the obtaining that Excellent End? You would have God govern the World by ſuch Rules as ſuppoſe Men to be ſcarce any thing. How came you to be thus ſoft *Diaporon*? Will you not keep your way when you travel, if another Road croſs it? Will you leave off your thoughts of going Home, becauſe you ſee handſome Inns by the way? Hath God commanded us any thing but that which is Good? Hath he forbidden us any thing but that which doth us hurt? We may enjoy what pleaſeth us ſo long as it is profitable: he hath made our Bound only where it is not to our benefit to go further, and ſhall we be ſo unthankful and ſtupid as to call it a Tentation that we have not leave to do our ſelves a miſchief? If in any thing you take pains, doth not the pleaſure of a Vertuous Induſtry and the great Reward which is promis'd, infinitely exceed your ſmall Labour? What are you afraid of? Alas! the Roſe-buſh hath prickles upon it; you are ſorry that God hath made any thing that doth bite. Coward, if ſome things have Teeth, you have Hands and Eyes, can you not look to your ſelf? What would you never go alone, Child? You are troubled that you have not a perpetual Keeper aſſign'd to you. This is a fooliſh objection: God hath made Day in vain for ſuch as are offended with the Light of the Sun, and laid Rewards to ſmall purpoſe before ſuch as hate Action; and we muſt needs think that all thoſe do, whom every trifling Accident tempts to be Idle.

* *One who doubts.*

When the Prince had ſaid theſe words, he left his Chair, and walk'd up and down the Room: but perceiving a melancholy in *Diaporon's* Countenance, he ask'd him if he was troubled with any thing which was ſpoken. No, excellent Prince, replied *Diaporon*, but I have ſome ſcruples yet, from which, if it were not uncivil, I ſhould be glad to be delivered by your gentle hands. Propound them then, ſaid the Prince, and we will diſcourſe walking. Then *Diaporon* proceeded thus: I ſhoul acquieſce in

the Reaſons which you have alledged concerning the ſtate of Vertue and Vice, but that I am told there is no ſuch Liberty as you have mention'd; in that all things are moved by the Laws of an Invincible Neceſſity, and that all Cauſes are chain'd to their Effects by ſuch a Fatal Connexion, that no Election, Wit or Power can break the leaſt Link: which if it be true, your fair Diſcourſe concerning Choice is but a pleaſant Impoſture. Particularly they ſay, That we are made in our Natures what we are, and determin'd in our Actions to what we do by the Influences of the Stars, from which alſo by an inevitable Order we are to expect our Condition of Life for all the time that we are in Being. The Prince replied, to reſolve the firſt part of your Objection, *Diaporon*, I would have you to conſider whether it be likely that Men are no more Authors of their Actions then thoſe *Automata* which are mov'd with ſprings of Steel; or whether we do no more deſerve blame for Irregular Actions then a watch ought to be beaten when it goes wrong. When Men live Vertuouſly, are they no more to be prais'd then the Tools of an Artiſt which have been imploy'd in making an excellent Machine? Did the *Helleſpont* deſerve as much to be whipt for the breaking the Ships of *Xerxes*, as a Parricide to ſuffer Death for the Murthering his Father? Or was it as rational in that proud *Perſian* to write Letters to Mount *Athos*, as for *Ateſſa* to have reprov'd her Son for that Folly? What difference can there be between any of the foremention'd Inſtances, if all things be tyed by the Laws of invincible Deſtiny, and are extrinſecally determin'd to all their Actions? Thoſe who can ſwallow ſuch abſurdities need make no ſcruple of throwing Vertue and Vice out of the World: and indeed by entertaining the foreſaid Opinions they are oblig'd to do it. But God forbid, *Diaporon*, that you ſhould ingage in ſuch monſtrous wickedneſs.

* *One who doubts.*

Let me tell you alſo, added the Prince, that what you ſaid concerning the Stars is moſt extravagant. If you can imagine ſuch Fancies to be Credible, you are prepar'd to believe all thoſe Ridiculous Fables which idle Dreamers have reported concerning the Stars. Theſe pretenders to new Principles of knowledg, which ſcorn the old becauſe they did not invent them, and it may be becauſe their neceſſary Conſequences are altogether unacceptable to their debauch'd Humour, would have us think that by the Motions of the Heavens and various Circumrotations of the Stars a Matter was generated at firſt, which being ſpred and ſown in the Earth gave a Being to Men. A ſtory of the ſame Credibility with *Lucian*'s *Dendritæ*, and may paſs in the ſame Rank with the Fable of *Deucalion* and *Pyrrha*. If by theſe omnipotent Influences men became Rational Creatures, I ſuppoſe ſome piercing Effluxes which proceeded from the Bull's Horns boar'd their heads with two holes before, and one of each ſide, that they might hear and peep through them; and that their Maſculine irradiations make Boyes, as the Feminine do Girles. To what other Cauſe ſhould we aſcribe the Difference of Sexes? I gueſs alſo that from ſome extraordinary Illapſes their Rival Fortune-tellers, the Gypſies, took their Original.

But which will they ſay, *Diaporon*, that theſe potent Stars produce theſe admirable Effects, Ignorantly or Knowingly? If they do it Ignorantly, we muſt ſuppoſe that they run round like blind Horſes tied to a Mill-wheel. But for Honour ſake I ſuppoſe they will ſay that they do it knowingly, and ſo every Star is an underſtanding perſon: & it is no great boldneſs to affirm that, for ſome old doting Nations made them Gods, and beſtow'd, as it was fit, divine Worſhip upon them, as they did alſo upon every Earthly Being which was beneficial to them, committing not only ſtupid Idolatry,

but

but Ingrateful Sacriledge; for they robb'd the Maſter of his Honour to give it to his Vaſſals. We may now eaſily imagine what other rare feats theſe knowing Stars do perform: Certainly the Sun and Moon, no mean perſons, have excellent Diſcourſes when they talk together in their Conjunctions. The *Turks* (thoſe grand Maſters of Learning) have inform'd us that they lie together in the Eclipſes, and beget Stars. A fair ſolution of the *Phænomenon* of new Stars which are ſometimes obſerv'd by Aſtronomers. The Sun is Hot, and therefore every Night goes to bed in the cool waters of the *Atlantick* Ocean, and makes oblique Motions toward the Tropicks to refreſh himſelf at the Fountains of Cold, the Poles; and by his nearer approaches viſits one of them in Summer, and the other in Winter, leſt they ſhould take his too-long abſence unkindly, for they are very ſenſible, eſpecially of Civilities. It is very likely that the Moon is the Sun's Wife; and that with his leave ſhe doth ſometimes officiouſly ſupply his abſence in the Night, leſt the darken'd Hemiſphere ſhould fall out with her Husband. It would trouble us to gueſs what theſe living Creatures do feed upon, for they muſt needs be hungry and thirſty; but that we may remember that the Earth and Sea, not unthankful for the daily Courteſies which they receive from them, do continually exhale Tributary Vapours to keep their Benefactours alive.

Theſe are the Great Princes which Domineer over this lower World, who by the Sidereal Influences, which are ſent down from their high and mighty Powers, do raiſe Humane Spirits and Affairs as eaſily as the full Moon ſwells a Cat's Eyes. Theſe Potentates dwell in thoſe Magnificent Houſes which Judicial Aſtrologers have built for them, founded not much unlike to Caſtles in the Air. Without queſtion they have an excellent Polity among them, and the Greater Powers give order to thoſe which are Inferiour, who dare not be diſobedient to them whatſoever it coſts them. Is is manifeſt, in that poor *Diana* loſt her Temple which was burnt at *Epheſus* that night when *Alexander* was born, becauſe ſhe was ſent by order of ſome higher Intelligence to be *Olimpia*'s Midwife. Theſe ſenſible Stars may well be thoſe Wheels upon which the Fates of the World are ſpun, and accordingly the Circumvolutions of the Heavens muſt be the turning of thoſe wheels. I ſuppoſe that the Puny Stars may be the *Parcæ*'s Spindles, of which they make uſe when they draw the contemptible Threds of mean Fortunes or ſhort Lives.

It may be, ſaid the Prince, Continuing his diſcourſe, you think me too pleaſant in reſolving this ſcruple; but how can I, *Diaporon*, give any other then Jocular anſwers to ſuch a Frivolous Doubt? I wonder, if you will have me more ſerious, how Humane Nature came to be guilty of ſuch a groſs Paralogiſm, as to believe that becauſe the Sun hath a known Influence of Heat, that therefore it hath as many more as men pleaſe to aſſign to it, (ſome of which are little leſs then Contradictory to each other; for they ſay it both heats and moiſtens) or becauſe the Sun hath ſome conſtant operations which are Regular and deprehenſible by Reaſon, therefore we may attribute other fantaſtical Effects to it which have no foundation in Obſervation. Who knows not that the Sun, the eldeſt Son of Nature and Father of the Day, the Fountain of our Light, and that General Fire which warms all the World, doth accompliſh rare things upon our Terreſtial Globe? That it makes the four different Seaſons of the Year, in which earthly Bodies are obſerv'd to ſuffer very conſiderable Mutations? In Spring it makes the Herbs to grow, the Plants to Bud, the Trees to Flouriſh; in

Sum-

Summer it ripens Fruits, and adorns the Earth with Flowers; and in Autumn, having finish'd his Anniversary task with us, having the same work to do in another place, begins to withdraw, that then also the exhausted Ground may repair its self all Winter with cold and moisture against the next Spring. These are known Effects, and we perceive that they flow from the Access, Abode, and Recess of that assured Influence, Heat: but what is that to those strange Products which have no dependence upon any known Virtue in the Sun, but are as fictious as those Consequences which Deluders do Variously feign? They have no foundation in Reason, except this be sufficient, that because the Sun is an excellent Instrument, it is a Principal Agent; or rather because it can do something, it can do all things, which is to say, because it is a brave Creature, it is a God. I cannot imagine upon what other ground they should assert that the Sun doth create Prophets as well as make the Grass to grow, and bestow rare Abilities upon Law-givers, and adorn some great Ministers of Religion with the power of Miracles, as easily as it can melt a Ball of Snow.

It were not difficult to give you, *Diaporon*, a particular notice of the manifest falshood of those inconsistent Principles with which those pretenders to Astrological knowledg endeavour to support their Errors with which they would abuse you; but it would be too long at present, and since we shall meet often, I will do it when you please. I believe by this time you are willing to retire, said the Prince, continuing his Speech to [a] *Apronæus*, and *Diaporon*, for we have talk'd a good while; I will only stay you so long as to give you a little Advice, for I perceive you have been conversant with Atheists, who though they dare not speak directly, yet if you examine what they say, you will find that those Argumens which are us'd to traduce the Providence of God, serve no less to impugn his Beeing. I presume the rather to give you a friendly notice of your Danger, because Atheism is not only stain'd with ingratitude, but is commonly rooted in a love of Sin, and nourish'd with a desire to live with an unregulated Will. When men have perswaded themselves that there is no Divine Power, to whose Laws they owe an Obedient Regard, they think they may indulge themselves in a Voluptuous Life without controll. They deny the beeing of God, lest they should be put to the trouble of giving him holy Worship; and when they seem to allow a Deity, they confine him to the super-aerial Regions, lest being plac'd too near them he should take notice of what they do here below, and so for fear of being call'd to an account for their enormous practices, they deny his Providence.

[a] *One who denies Providence.*
b *One who doubts.*

Your Civility, said *Diaporon* to the Prince, is infinitely obliging; but I hope my Errour, if I be mistaken, is not so dangerous as you pretend. That great Philosopher whom we honour as the Master of our Sect doth not, I confess, acknowledg a Providence; but I suppose it is not only for those Reasons which I have mention'd, but as thinking it is below a God to mind such small things, or that it would be troublesome to his Happiness. It is well known that he confess'd an Eternal and most blessed Beeing, and affirm'd that he ought to be worshipp'd for the Excellency of his Divine Nature: and as your Reason will not permit you to think that he did not believe a Deity, because he reproach'd the Gods of his own Countrey, against whom he had but too much to say; so I hope your Charity will not let you call him Athiest, although he thought that Divine Beeing did take no care of this lower World.

A short accompt of Epicurus *and his Philosophy.*

I know well, said the Prince, that your Sect doth magnifie *Epicurus* as the

the Inventor of Truth and the Architect of Happineſs, who having only been honour'd to ſee what is True, had redeem'd the World from errour, and declared the Methods of a bleſſed Life, which before were unknown: but I know no Reaſon for any ſuch Encomium, both becauſe a great part of his Philoſophy was not his own, and that which he added to what he borrow'd (to ſay no worſe) is altogether Contemptible to Wiſe men; for he aſſerted the loweſt ſorts of bodily pleaſure to be the ſupreme Happineſs of men. This Imputation is not faſtned upon him by Ignorance in Hiſtory, as ſome of his Admirers would make the World believe; for by thoſe Relations which we find there, we have as much reaſon to doubt whether he himſelf were a Temperate perſon, as to be aſſured that his Followers were not. Though *Laertius* hath ſpoken in his behalf, and, to vindicate his Reputation, ſays that his Scholars did either Ignorantly or wilfully miſtake him; yet his profeſs'd Diſciple and great Admirer *Lucian*, (who preferr'd him before all other Philoſophers, and extoll'd him with the higheſt words which can be beſtow'd upon a Man) comparing him with *Ariſtippus* and *Democritus* his Maſters, ſays, that he exceeded them both in Impiety and Luxury. And we know that *Cicero*, an Author more Faith-worthy then *Laertius*, objected to one of *Epicurus* his friends his unworthy Definition of Happineſs, quoting it in his own words, and reproaching the ſence of it, aſſerts that *Epicurus* did acknowledg no Happineſs diſtinct from ſoft and obſcene Pleaſures, of which he us'd to diſcourſe by Name without bluſhing. He reports alſo concerning *Metrodorus*, who was *Epicurus* his moſt intimate Companion, that he did ſcornfully diſdain his brother *Timocrates*, becauſe he made a doubt whether all things which belong to a happy Life are to be meaſur'd by the Belly, and offer'd to ſhew *Velleius* his books if he queſtion'd the Allegation. His Garden was not ſhut againſt Whores; *Leontium* was the chief, famous for her bold writing againſt *Theophraſtus*, and who caſt a ſufficient diſparagement of impotent Luſt upon *Epicurus*, even when he was grown old, in a Letter which ſhe wrote to *Lamia*, yet extant.

But this is not a matter which I care to contend for, whether *Epicurus* was ſo Voluptuous as theſe report him to have been, or to ſhew that his Followers were egregiouſly diſſolute, which is not diſputed; but to prove that his Principles did ſo diſpoſe men to Vice, that he ſaid moſt truly who long ago aſſerted, Let thoſe which would be Exceſſively Intemperate, prepare themſelves to enjoy their deſire by embracing the *Epicurean* Philoſophy.

It is ſtrange to me that *Epicurus* ſhould be ſo magnified for his Philoſophy, ſince (as I ſaid before) the greateſt part of it is not his: He took the beſt Flowers in his Garden from *Democritus*, without asking his leave, neither did he give him thanks for them afterward. It is a blur upon him upon Record, that he did alſo ingratefully throw mud and ſtones into that Well from whence he water'd his Garden. But I chiefly blame him for thoſe Doctrines which are by his own Sect aſſign'd to him as his proper Opinions, ſome of which you have repeated; for by them all he deprav'd the Philoſophy of *Democritus*, expos'd Humane Nature as a prey to Licentiouſneſs, expreſly denied God's Providence, and only Ironically acknowledged a Deity, and ſo undermin'd Religion.

That he debas'd humane Nature, is prov'd already; for what can be more unworthy of a Man, then to uſe his Reaſon to make him more perfectly a Beaſt? That the extirpation of all Religious Obſervance of God was his Deſign, is manifeſt both by the acknowledgment of his greateſt Diſciples, and

and by the nature of his Diſcourſe. *Velleius*, extoll'd by his Contemporaries as equal to any of *Epicurus* his Schollars that were Greeks, & preferr'd before all the Romans, embrac'd his Principles being afraid of that Omniſcient God which other Sects put as a perpetual Obſerver of Humane Actions, to whoſe Judgement he was not willing to be obnoxious for what he ſaid or did. He did rationally hope for exemption from theſe fears in the School of *Epicurus*; for *Lucretius*, who took the pains to put his Philoſophy into Verſes, hath recorded it as his Immortal Glory, that he was the firſt that ventur'd to ſet his Face, againſt Heaven, durſt diſclaim Religion, and brought Arguments againſt it into the Field of Diſputation, which made Devotion tremble and flie out of the Souls of Men, & trampled under his Victorious feet that which durſt reſiſt him, and then triumph'd over it. Some, I know, do excuſe this attempt with a ſmooth Interpretation, that he did not engage againſt Religion, but that groſs Superſtition which was practis'd by the Sottiſh part of the Heathen World. If that were all, we ſhould have no reaſon to find fault, neither would *Lucretius* have any great cauſe to boaſt of his Maſter's Valour: For the Superſtition which he vanquiſh'd was but a Cowardly thing; and the Gods who were honour'd by it were ſo contemptible, that they could not defend themſelves nor their worſhip from the juſt ſcorn of Wiſe men. It was a moſt miſerable Picture of Divinity which was made up of all the Paſſions and Vices of the worſt of men; & their Religion was proportionable, for it principally conſiſted of ſuch Rites and Performances as were Oblations only fit for Devils. But true Religion, which is a Maſculine Principle, Rational in its Original, being founded in knowledg and Juſtice, and noble in its Products, is affronted by its Arguments. For he not only denies Gods Regard of us, for which chiefly we are oblig'd to acknowledg him with Religious Adoration; but hath given ſuch uuworthy Characters of his Eternal Being, which he pretends to own, that he doth rather expoſe him to Contempt then promote his Worſhip. Having left his moſt beautiful Attributes out of his Deſcription, he hath drawn only a wan Image with a few inconſiderable Delineations, ſuch as are to be ſeen in the firſt Draughts of a Picture; for which cauſe, if there had been no other Reaſon, it was juſt that his God was anciently derided by the name of * *Monogrammius*. What ſtrange kind of God muſt that needs be which doth nothing? If he have an Almighty Power, his Omnipotence is beſtow'd upon him to no purpoſe; if he have not, he is Contemptible for his Weakneſs. He ſays his Eternal Being is to be worſhip't for his Excellent Nature: but how can we believe that he hath an Excellent Nature, who is devoid of the greateſt perfection of Being, Goodneſs? It is the Glory of all brave Natures to be Good, and it is the Luſtre of the Divine Majeſty that it is the Beſt: But what Goodneſs is it in that Nature which (as he confeſſeth) doth delight it ſelf in its own pleaſures, and neither did, doth, nor will do any thing elſe? It is likely that Men will acknowledg an Idle thing ſitting in Heaven with folded Hands, for a God? Is that a proper ſignification of his Bleſſedneſs, that he hath nothing to do? Is he worthily praiſed who is reported to be like thoſe delicate people, who eſteem Idleneſs ſo great a Felicity, that they would judge themſelves unhappy if they had any Employment to attend? Doth he rationally perſwade us to worſhip God who tells us that we were never beholden to him, and that he is reſolv'd never to take any care of us, nor doth more regard our Adorations then if we did blaſpheme him? Will the vulgar honour him for a God, whoſe excellent Nature a Philoſopher reprocheth with ſuch baſe Repreſentations? Shall not diſcerning perſons conclude that he is an Athieſt really,

* *A Picture rudely delineated.*

who

who asserting a Godhead in words, speaks so unworthily of him as to hinder those which heard him from believing what he said? That this was the sense of some of the best of Ancient Philosophers concerning *Epicurus* his Theology, is evident to such as know Books.

He did prudently to talk of God, for fear of drinking in *Socrates* his Cup: but he was infinitely below the generous Simplicity of that brave man; for he deliver'd his Opinion plainly, but this declar'd his mind in such slight words, that he discover'd he had form'd no nobler Conceptions of the Immortal Godhead then of the Vulgar Idols, nor equal to those estimations which his Neighbours had of Statues of Stone; but it was sufficient to his purposes, if they serv'd him for an Antidote against the *Athenian* poison. I must confess I do not wonder so much at his prevarication, when I see some of his Followers, who pretend to do honour to God by bestowing Glorious Attributes upon him, slur it by saying they gave him those Titles only as Poets write flatteries in a Song.

I have observ'd how variously this sort of men use their Wit to excogitate devices by which they may cast disrespect upon God, whilst some deny his Being, and others disallow his Providence; some say that God is a Benefactor to us in that possibly he governs the World, though he did not make it, only orders things which had an eternal Existence from themselves. Those which have read the story of *Vanninus*, know how little Atheists desire to be believ'd when they speak any thing in favour of God. This new Notion is no great favour, I confess; but it is the less, because it is incredible. How shall God obtain such a Dominion over that which he did not make? It was either given to him, or lent, or else he took it by force, or bought it, or it was pawn'd to him; He came to it by Succession or Right of Occupancy, or possibly was hired to govern it for some other. But these are such Impious Vanities, * *Diaporon*, that we cannot imagine they were design'd to any other purpose, but to deprive God of all Title to Creation or Government.

* One who doubts.

But *Epicurus*, knowing it was a slur upon the Divine Prudence, if God being acknowled'd to have made the World, should have left it without Government, bestow'd the honour of Creation upon *Democritus* his Atoms, by which he hath sufficiently discover'd what he esteem'd to be the Cause of all things; and though it was Glory enough to his Mock-God to confess jocularly the Excellency of his Divine Being, and look'd upon it as no small Courtesie that he exempted his Delicacy from the care of any thing but Pleasure, pretending, as you say, that the Government of the World is a thing below the Divine Majesty, or too troublesome to his Happiness. These two Allegations might signifie something more then they do, *Diaporon*, if we did not know that Ingenious persons want not various pretences to dismiss that Company with which they are not pleas'd. Why should it be below a God to Govern the World? Is it not worthy of a Creator to overlook those things which he hath made? The Creation was not unworthy of God, and it is no less becoming him to preserve then to make. You may as well say that it is below God to be Good, as to say that he is above a Charitable Regard to his Creatures. The most Benign Father of the Creation doth not abandon the Orphan World to the careless disposal of blind Chance, or to be commanded by the savage Passions and turbulent Humours of exorbitant men, who would soon make it unhabitable to those who are most worthy to live in it; nor doth he despise their Concernments in it, but doth find reasons for his continued Care in his own innate Goodness. The Corporeal

World is not contemptible, for it is a visible Image of the Divine Perfections; and whilst God doth order all affairs in it by his Almighty Wisdom, he doth illustrate that Glass from which his Glories are reflected. That goodly Machine, the Universe, the regular Motions of the Heavens, the Vicissitudes of Seasons, the alternate Mutation of Bodies, the safety of the whole System notwithstanding the rude Clashings of turbulent Matter, and the Symmetry of all the parts preserv'd intire notwithstanding the frequent concourses of contrary Principles, shew not only the power and presence of a Great Mind, but assure us that God pleaseth himself to take care of his Works. Because Goodness is essential to God, he is not wearied with Ingratitude, he makes his Sun to shine upon Atheists. That which was Courtesie at first to the Ignorant, continues till it grow Mercy to the Unthankful. Selfish Spirits are unacquainted with this Divine perfection, and think all labour lost which is bestow'd upon the Good of others; and, being indigent Souls, stand in need of all that they can do for themselves. But God is inexhaustible in his Sufficiency and infinite in his Good-will, and can supply the Necessities of all his Creatures, expecting no return but what is their Benefit which give it. Why should men phansie this employment below God? For as none is so stupid as not to acknowledg many of his Greater Works to be Excellent, that is, Products of great Skill and vast Power; so those which are but small in bulk testifie as much Art, and are valued proportionably by such as have judgment in things, and they are convinc'd that it was more then a little Skill that made them, since their Composition is so Mysterious that it requires a great knowledg to understand it. That many things which seem but mean have no excellent Uses, because the Ignorant know not what they are, is no more just a Consequence, then that a Lute is only fit to carry Ashes, because a poor Woman doth so mis-employ that rare Utensil sometimes for want of a Dust-barrel. Those Imperfect pieces of the Creation, that is, which are so esteem'd by undiscerning persons, could no more have been spar'd then little pins can be rejected which hold together the Frame of a curious Watch. It may be we think some things little, because we have conceiv'd our selves to be greater then we are. All things are but small if we compare them with God's Beeing: but to say that any thing is too little for his Care, is to reproach him for labour ill bestow'd in the making of it.

But whereas you say it is Civil to exempt the Divine Majesty from an Employment so troublesome to his Happiness: It is an Officiousness so far from Civility, that it is the greatest Dishonour imaginable, and shews with what mean Conceptions they have bounded the Divine Power which speak such poor words concerning it. God is an omnipresent Goodness, piercing through all things with his powerful Wisdom with more facility then the Sun can dart Light and Heat through the Air, Water and Earth. A Man, which is no great thing, can govern a Ship amongst raging waves, can guide a Chariot drawn by fierce Horses, can rule an Army consisting of vast Multitudes of valiant Souldiers, and, by the assistance of a little borrow'd prudence, can manage the Affairs of many Kingdoms, and wrap up their principal Concernments in a few thoughts: And shall not he which made Man do much with Ease as well as he can do a little with Trouble? Cannot he accomplish his Designs without any disturbance, when his Creature only fails for want of Skill or Power to force the Spirits of those whom he doth govern into Obedience? God needs not to send Scouts into forein Parts for Intelligence, he wants no help to obstruct the Machinations of his Enemies, he can make them destroy one another. He is not distracted with cares, he never suffer'd any

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Diſappointment. He dwells in the midſt of a ſerene Light, and ſees all things at one view, and with a powerful Hand keeps an undiſturb'd Order in his Affairs. This is the Reaſon of that perfect Conſort which is between the Parts of the Creation; and his Government is no more interrupted by ſome Accidents which ſeem to Jarr with it, then an Harmonical Compoſition is diſorder'd with Half-Notes well plac'd. Thoſe Inſtances of Government wherein the Methods of Prudence or Juſtice ſeem to be contradicted, and with which we find fault becauſe we know not how they agree with all parts of his Deſign; are not more juſtly blameable, then Knee-Timber, without which ſhips cannot be built, is to be ſlighted becauſe it is crooked. So that all the Favour which this Argument made up of a pretence of Civility doth beſtow upon God, is to repreſent him Ignorant, Impotent, or Envious: It muſt be Weakneſs or want of Skill, that he cannot govern all things, or want of Goodneſs, that he will not take any care of his works; and he is a Bleſſed Beeing in a very unhappy ſenſe, being ſuppos'd a God, who is defective in any of theſe Reſpects.

Here the Prince, reſolving to make an end of the preſent Diſcourſes, concluded thus: As I would not have been willing to upbraid *Epicurus* with this Groſs Ignorance, ſince he had not the happineſs to look upon things by the light of Divine Revelation, which not many years after his time ſhin'd upon the deluded World; ſo I ſhould not have troubled my ſelf nor you, Gentlemen, with ſo large a Confutation of this Errour, but that the Method of our Converſation and the Danger of ſo great a Miſtake requir'd it. I doubt not but you eſteem it an extreme folly to retain an Errour which God hath made known, and know that the plea of Antiquity is vainly applied to Falſhood, ſince Truth is more ancient; and that it is an unworthy rudeneſs not to accept of the Notice of Truth, becauſe formerly you have been acquainted with her Enemy.

Thus ended the amicable Diſpute between the Prince and his Keepers: but his Arguments ſo captivated their minds, and his Sweetneſs had ſo prevail'd upon their Affections, that they wiſh'd it might conſiſt with their Duty to ſet him at Liberty, and manifeſted the humble Reſpects which they had for him in ſeveral Expreſſions of Sympathy. The Prince, with an Air which ſignified the ſerenity of his Generous Soul, replied; My friends, I am not unſenſibly of Ingenuity whereſoever I find it; but I deſire that you would not expreſs your Love to me in any pedantical notion of Pity. The Miſerable may be compaſſionated; but I hope I have given you no juſt occaſion to reckon me as one of that number. I have many times taken a ſerious notice of the Afflictions of my friends; but I never us'd ſuch a pity as made me take a ſhare of their grief without leſſening their part. I account that Compaſſion only worthy of a Man, which is ſo expreſs'd that it delivers him that ſuffers from his Calamity: All elſe is deſpicable, becauſe there is no reaſon that two ſhould be afflicted for one. If you be not, as poſſibly you are not, able to expreſs this ſort of Pity, do not trouble me nor your ſelves with vain Affections. I know that the Rode which leads to the other World hath ſo many Varieties of Good and Bad, that when I meet with the worſt, I do not think my ſelf out of the Way. I have no power to make it all plain, neither have I bargain'd with God to make it ſmooth for me. My mind is fix'd upon the thoughts of my Journey's End, and if I may arrive in God's preſence at laſt, I am much unconcern'd in any thing which may happen till that time. Undeſerv'd Diſgrace, a Father's Suſpicion, a cloſe Priſon, an immature Death, and that haſten'd by Malice and Falſhood, are

all Welcome. A Storm doth no hurt which brings a Mariner ſooner to his Port, though his Bark ſink there, if he ſave his Lading, where he muſt have left the Hull however. I ſpeak not theſe words out of Deſpair of Reſtauration, for that is poſſible enough in it ſelf, and I have no cauſe to make it improbable, who have Innocence for a Bottom of Hope: I do not think there is any difficulty in the Divine Methods, becauſe I underſtand them not, nor do appoint God a time to beſtow thoſe Courteſies which I do not abſolutely pray that I may receive. Dramatiſts do uſually ſo lay their Plot, that it is neareſt to take effect when it ſeems to be a loſt buſineſs. For my own part, I proteſt I do not deſire God ſhould alter the courſe of his Providence to accomodate my preſent Condition; neither will I think that any thing falls out amiſs, though he permits that which I unjuſtly ſuffer from my adverſaries not to be rectified in this Life, ſince I know it will be ſet in order in another World to my infinite Advantage. Though I might be troubled at the Myſtery of my Affliction, becauſe I am not yet acquainted with the Cauſe of it, yet I am ſatisfied in the Wiſdom and Juſtice of the Divine pleaſure; and I hope that God, who is the lover of Truth and patron of Innocence, if he allow no means of my Reſcue, will however vindicate my Reputation, by which means my Name will riſe again, and live when I am dead. If I knew the Inſtruments of my Adverſity, I ſhould no more attribute my ſuffering to them as having any Concern in the principal Deſign of it, then if I were aſſured that two Angels did play at Cheſs inviſibly, I would think that the Knights and Pawns did put themſelves from one place to another, becauſe I could not diſcern the power that mov'd them. So far as I think Grief becomes me, I am ſorry for thoſe who, having, as I am afraid, no principles of Action but Ambition and Covetouſneſs, have done me wrong, and engag'd you in an unworthy undertaking.

[a] *One who denies God's Providence.*
[b] *One who doubts.*

Here [a] *Apronæus* and [b] *Diaporon* making Excuſes for ſo long a Viſit, (but which they would not have liked ſo well if it had been ſhorter) took a humble leave of the Prince. *Diaporon* being very paſſionate in his deſires to deliver one whom he judg'd moſt unworthy to be a Priſoner, went with *Apronæus* to his Lodgings, and beginning to diſcourſe, ask'd him how he liked the Prince's Philoſophy, and what he thought of his Deportment. I cannot tell, ſaid *Apronæus*, whether I ſhould admire more his Wit or his Patience; but as I plainly perceive that a Priſon is no reſtraint to his generous Soul, ſo I am made to believe that Virtue is the Foundation of his Courage, and that there is more Providence in the World then

[*] *The opinion of a Whore.*

[*] *Dogmapornes* doth acknowledg. If Virtue be ſo happy when it is afflicted, I think a Sinner is not ſafe though he be unpuniſh'd for a time. However it be, I will endeavour to underſtand whether it be a Reality or no, ſince it makes her Lovers ſo content with all ſorts of Fortune. For my part, anſwer'd *Diaporon*, ſetting aſide the Dignity of a Prince which God hath beſtow'd upon *Alethion*, I ſhould be glad to be in a worſe Condition then he now ſuffers, ſo I might but have the experience of that Goodneſs which poſſeſſeth his Soul. Since Wiſdom enters not into Malicious minds, I make no doubt but his Soul is the Temple of Innocence. Whilſt *Diaporon* pronounc'd theſe words, one knock'd at the Door, and when he was

[*] *The City of Beaſts.*

come in, told them that he was lately come from [*] *Poliſtherion*, where the King was much diſturb'd with the news of *Alethion*'s Death, & that one of *Dogmapornes* his acquaintance was accus'd for forging Letters in the Prince's Name, that the King was fallen ſick with Grief, and that the Army and City mutter'd ſome diſcontented words againſt [b] *Antitheus* & [c] *Dogmapornes*, as the Contrivers of the Prince's Impriſonment. This Relation ſtartled

[b] *An Atheiſt.*
[c] *The opinion of a Whore.*

them

them both; and having desired the Messenger to withdraw, they consulted each other what was fit to be done. I think, said [d] *Diaporon*, that this is the most intricate Scene of Affairs that ever I beheld in my life. I thought it impossible that * *Alethion* could be suspected, but much more that any should dare to accuse him, and most of all that the King should believe any thing suggested against him. I know no reason why any should report him to be dead, unless they meant to kill him; and I cannot but conclude that if the King be so disturb'd at the false news of his Death, that it hath made him sick, he will be so much more pleas'd with the true Report of his Life, that it will recover his Health. I think it is not only our duty to our Soveraign, to whom we owe all services, but our prudence, not to neglect such a fair opportunity to shew our Loyalty by preserving his only Son. The worst Interpretation that can be made of our Action is, that we endeavour'd to put into a Harbour which was not assign'd us, to avoid the danger of a violent Storm; and if any thing contrary to our Expectation, we can suffer nothing dishonourable, having desir'd to perform our Duty, though we saw it full of Hazzard. I am much amaz'd, answered * *Apronæus*, at this strange Accident; since the Prince is reported to be dead who was in my Custody, I may be assured that his friends will look upon me as his Murtherer, especially since one of my Colonels acquaintance is accus'd for writing the Letter for which the Prince is imprison'd. Since the Army and City, by whom the Prince was always infinitely belov'd, do concern themselves in his sufferings, I am afraid of the Issue of this dark Affair, and wish with all my Heart that I had not received such a troublesome part as I know not how to act. However, *Diaporon*, I think it is best to follow your advice, by which we shall gain time, and save our selves from sudden Attempts. But to what Port shall we steer our Course? What we are to do in this matter, if we can do any thing, requires speed. You say true, replied *Diaporon*, we must resolve quickly, lest long Deliberation take from us our power to act. Let us convey the Prince into *Theoprepia*, which we may effect thus. There is a private Door which leads by a subterranean Passage from the Governour's Lodgings to the River's side: let one of your servants about four a clock this afternoon bring our Horses thither, as if he intended to water them, there we will take Horse, and conduct the Prince first to the Castle of * *Misopsendes*, who is his known friend, where we are sure of safe Repose to night, and from thence we shall easily reach the Borders of *Theoprepia*. * *Apronæus* lik'd the Contrivance; whereupon they presently return'd to the Prince, and acquainted him with the Intelligence which they had but then receiv'd; and with many protestations of their sincere Intentions reveal'd their desires of his Safety, and told him of the way which they had agreed upon to secure his Person, if he pleas'd to accept of their service. The Prince knowing it was better to run any hazzard then to stay where he was, after a short discourse accepted their offer, and went away in a Disguise.

When they had travell'd about two miles, they met a Horseman riding toward them with a very great speed, who knowing *Apronæus*, stopt his Horse, and told him that he was sent before by * *Trisanor*, who was not much behind with a Convoy, and brought *Misopsendes* Prisoner to his Castle. Whence do they now come? said *Apronæus*. From his House replied the Messenger, where we surpriz'd him this morning about break of day. By whose Order, said *Apronæus*, have you perform'd this service? By a warrant sign'd by * *Antitheus*, said the Messenger. When they heard that, * *Diaporon* at the Prince's Command took hold of his bridle, and then dis-

[d] *One who doubts.*

* *A Lover of Truth.*

* *One who denies Providence.*

* *A Hater of Falshood.*

* *One who denies Providence.*

* *A Tormenter of men.*

* *An Atheist.*

* *One who doubts.*

dismounted him. Whilst they were deliberating what to do with him, (for it was not fit that he should go to the Castle and give notice which way they were gone, and his Company was but of uncertain use to them if he went back) *Apronæus* desired leave of the Prince to kill him; but he falling upon his knees and begging his Life, the Prince had but just granted his Petition when the Party which conducted [a] *Misopseudes* came up. [b] *Trisanor* rode in little a Charriot, which was attended with two Horsemen upon each side, and gave leave to *Misopseudes* to sit with him. *Apronæus*, rode boldly up and kill'd him which drove the Chariot; upon which *Trisanor* flung himself out of the Coach, and mounting his Horse which was led by one of the Souldiers, gave *Misopseudes* who was disarm'd, in charge to one of his Souldiers, and then a sharp fight began between the Parties. *Trisanor* and his men resembled the Deportment of a stout Tigre, which whets valour with rage when she is in danger of being robb'd of her Whelps. The Prince's friends animated their Courage with the worth of the Person who had honoured them to be his Protectors, and whom they knew to be very able to defend both himself and his Guard; and concluding that it must needs be a grateful service in the beginning of their Trial, if they could also rescue one whom the Prince intirely lov'd, they threw themselves between the Prince and his Enemies. *Diaporon* made such a sharp pass upon *Trisanor*, that if he had not avoided it by turning aside, he had been slain at the first encounter: however he lost not his labour, for he kill'd one of the Souldiers who came in to the relief of his Captain, and afterward continued his combate with *Trisanor*, who being asham'd that he had given ground, redoubled his Vigour in the next Charge. The Prince attacqued him which guarded *Misopseudes*, and with a Princely boldness said, Traitor, deliver up that Loyal subject to his Prince; and accompanying his Commands with a blow or two, made them to be obey'd: for the Souldier fell down dead, and the Prince gave his horse to *Misopseudes*, who was come forth of the Coach, not so much glad of his Liberty as amaz'd to see him that procur'd it. *Diaporon* had given and receiv'd some wounds from *Trisanor*, who fought desperately, not so much desiring to save his life, as to sell it at a considerable Rate, and discharg'd a blow upon *Diaporon*'s head which was so far effectual as to astonish him for a while, but withall broke his Sword; and as *Diaporon* recovering himself was aiming a thrust which would have ended the controversie if it had been prosecuted, the Prince hoping by [a] *Trisanor* to understand the Affairs of [b] *Polistherion*, commanded him to hold his hand; whereupon *Diaporon* riding close up to him forc'd him out of his saddle, which being perceiv'd by the rest, who were four, they fled, taking the way which leads to [c] *Misopseudes* house.

This Storm being thus blown over, the Prince gave the Chariot to be driven by the Messenger whose Life he had spar'd, who had seiz'd upon the Horses, which, perceiving themselves destitute of a Guide; began to run wildly up and down the Field. They had advanc'd but a little way in their intended Journey, but they were forc'd to return again to their postures of Defence, and put themselves in order for a new encounter, perceiving six arm'd Horsemen to make all possible haste towards them, whom they suppos'd to come to secure the Captivity of *Misopseudes*. They were only some of *Misopseudes* his Kinsmen, whom his Lady had procur'd to endeavour the Redemption of her Husband; & as they were going to Charge each other, both found themselves happily mistaken. *Misopseudes* led the Party, and though they were his friends & suppos'd that they saw him, yet being much distracted

[a] *A Hater of Falshood.*
[b] *A Tormenter of Men.*

[a] *A Tormenter of Men.*
[b] *The City of Beasts.*
[c] *A Hater of Falshood.*

diſtracted between wonder and Joy, could neither tell what to ſay or do, till *Miſopſeudes* imagining what doubts poſſeſſed their Minds, reſolv'd them by crying aloud, Alight, alight, my true friends, your love to me is infinitely requited; you do not receive me, but our Prince. Theſe words were ſuch an Addition to the former unexpected Happineſs, that they began to think that they were aſleep, and therefore put theſe ſtrange things together in a Dream which could never be enjoy'd waking. However having the uſe of their Eyes, and the Prince doing them the Favour to pull off his Vizard, they threw themſelves from their Horſes and ran to perform their Homage. The Prince gave them his hand to kiſs, but not without Tears; for he could not conceal the ſentiments which he found in his Soul of thoſe Affections which his Friends had for him in his extreme Adverſity.

Amongſt all theſe claſhes of various occurrences one thing fell out happily, for *Miſopſeudes* his friends kill'd all * *Triſanor*'s Souldiers that fled, except one whom they took priſoner, by which means the Prince had a more ſafe opportunity to eſcape out of the Power of his Enemies. The Prince having now a little more leiſure, was willing as he rode along to acquaint *Miſopſeudes* and his Companions with the manner of his eſcape from the Caſtle of * *Dogmapornes*, and was going to expreſs to them the Obligations which he had from *Apronæus* and *Diaporon*; but the deep Impreſſions of dutiful Love which were fix'd in his Soul for the King his Father made him firſt call for *Triſanor*, by whom he hoped to be inform'd concerning the ſtate of his Father, the Court and Kingdom. *Triſanor* was now grown ſo near unto Death with loſs of Blood by reaſon of many wounds, that he could ſcarce ſpeak, and only ſaid with a low voice, [a] *Anaxagathus* is dead, and [b] *Antitheus* is proclam'd King.

* *A Tormentor of men.*

* *The opinion of a Whore.*

[a] *A good King.*
[b] *An Atheiſt.*

This News as an unexpected Allay took off the luſhious Relliſh of their late good Fortune. Though they did not fully believe what *Triſanor* reported, yet they had but too many reaſons to cauſe them to believe the truth of that which he ſaid, beſides this, that Bad news is ſeldom falſe. The Prince's Faith was ſtronger in this point than that of his Companions, and his paſſion prevail'd ſo proportionally, that he was forc'd to give it leave to exhale it ſelf in this exclamation: How unſerene are all the Joyes which we poſſeſs upon Earth! Certainly mortal men are uncapable of pure pleaſures. How is every grain of Contentment which we are allow'd in this World blended with a much greater quantity of Sorrow? There is no time ſo proper for us to expect affliction as that wherein we think our ſelves moſt ſecur'd againſt it. We have no confirm'd Peace, but only a ſhort Truce made with Adverſity, and that never well kept; for our eſcape from one miſchief is but a ſhort delay that another makes which is deſign'd to overtake us. But to what purpoſe do I ſpeak after this manner? we muſt not refuſe what God preſents; and ſince we are yet uncertain what his pleaſure is, let us placidly await it.

[a] *Miſopſeudes* perceiving that the Prince had ended his Diſcourſe, continued a Reflection upon their preſent eſtate after this manner: The Afflictive ſenſe which I have of the Condition of [b] *Theriagene* cannot equal Yours, moſt Excellent Prince; my preſumption is not ſo bold as to come near ſuch a great Compariſon; but it gives precedence to none elſe: for as my Obligations urge it as the Higheſt Duty which is now poſſible; ſo that knowledg which I have of the effects which muſt needs enſue upon this ſtrange conjunction of unlucky Accidents doth awaken whatſoever I poſſeſs of pious Affection. But as I am fortified againſt what may happen with that magnanimity

[a] *A Hater of Falſhood.*
[b] *Degenerate Beaſts.*

nanimity by which your ſelf moſt concern'd in theſe Dangers makes your Courage exemplary; ſo I find all reaſon to hope, when I conſider the ſtrength of thoſe Principles upon which your Felicity was always founded. Who hath not obſerv'd that in Extraordinary Caſes the deſign of Providence is laid ſo intricately, that we may have juſt occaſion to wonder, but none to doubt? It is to me a ſufficient Argument that an Almighty Knowledg attends the Concernments of Good men, becauſe though they are frequently permitted to come near thoſe Pits which their Adverſaries have prepar'd for them, yet they ſeldom fall into them. There are two States in the World, Good and Bad; and when that which is worſe hath cunningly contriv'd the deſtruction of Virtuous perſons, whoſe multiplication is the Wefare of the World, and is aſſiſted in this moſt unworthy Attempt by vaſt numbers of thoſe who are ſworn Vaſſals to Wickedneſs, it is a great Teſtimony of the over-ruling Power of Supreme Goodneſs, that it is able to make their Deſigns abortive, when the diſtance is but ſmall between the Contrivance and the Execution.

We thought, moſt Dear Prince, that your Life and your Friends Intereſt in *Theriagene* muſt needs be blown up, when a train was ſo privately laid againſt it, and ſo many hands ready to give Fire to it: but by our miſtake we gain this Aſſurance, that when good men are not ſucceſful, it is not becauſe God is defective in his Care, or wants Ability to aſſiſt them: or when the Deſigns which are made againſt them take effect in part, it is not becauſe he could not have fruſtrated them totally, but becauſe he gives ground for a time, as prudent Commanders make their men retreat with a ſeeming Flight, that they may make way for the employment of their Ambuſh, and then by a more complete overthrow deſtroy the vain hopes of ſuch as thought themſelves Conquerors only becauſe they were deceiv'd. We ought not to be ſo curious as to the Mode of our Preſervation, as to deny God leave to ſhew his Wiſdom when he doth us a Courteſie.

This is all the ſenſe which I have of our Condition; and ſince we cannot of a ſudden put our ſelves upon our Action, it will be requiſite that we think of ſome place where we may deliberate with ſafety. Whether ſhould we betake our ſelves? replied the Prince. To [a] *Theoprepia*, ſaid [b] *Miſapſeudes*. I have reſolv'd upon it, ſaid the Prince, with *Apranæus* and *Diaporon*, whom I muſt now and always commend to your Affections as Friends to whom under God I owe my deliverance; we have agreed to retire to *Theoprepia*, where I am ſure to be welcome to my good friend * *Theoſebius*, whoſe Kingdom was ever an open Sanctuary to wrong'd Innocence.

Here * *Philalethes* made a pauſe, and crav'd Pardon of *Bentivolio* and *Amyntor* for ſo tedious a Report, adding this Excuſe, That it is not eaſie to make a ſhort Story of that which pleaſeth him that tells it. You ſhall not need to ask forgiveneſs, ſaid *Bentivolio*, of thoſe which owe you infinite thanks for performing an office which hath taken up much of your Time, and highly oblig'd us both by making us to underſtand thoſe incomparable Virtues with which your Prince *Alethion* is accompliſh'd, and becauſe you have ſo fully aſſur'd us of the ſafety of his Perſon, which we eſteem as a divine preſage of his and * *Theriagene's* Reſtauration. Noble Travellers, you have expreſs'd a Generous Charity, ſaid *Philalethes*, in the Compaſſion which you have entertain'd for a miſerable Kingdom; and how rationally your Pity is beſtow'd you will more fully underſtand, if you can endure to hear any more of our preſent Condition; but becauſe the Relation is long, I will not begin it till to morrow; and if you pleaſe, we will beſtow the

[a] *The Divine State.*
[b] *A Hater of Falſhood.*
* *A Worſhipper of God.*
* *A Lover of Truth.*
* *An Helper.*
* *Degenerate Beaſts.*

the reſt of this Evening in the Gardens and Park which adjoyn to my Houſe; for as I am ſure you have travell'd enough to day, ſo I am afraid I have talk'd too much.

The next day *Philalethes* conducted his Gueſts into a Turret which was upon the top of his Houſe, where in a pleaſant privacy he continued the Diſcourſe which he had begun concerning *Theriagene* to this ſenſe: After *Dogmapornes* arrived at his Caſtle, and was told that the Prince was gone, he was infinitely confounded; not being ſo much aſtoniſh'd that the Accident was contrary to his Deſign, as vext that a thing ſhould be poſſible which he had made ſo difficult. At firſt he endeavour'd to give no credit to thoſe which told him the news, being very unwilling to think that could be true which he moſt paſſionately deſired to be falſe: But when he was convinc'd by the teſtimony of many witneſſes and the fruitleſneſs of a diligent ſearch which he made himſelf, and was inform'd concerning the Manner of the Prince's eſcape, he was utterly bereaved of that vain Hope with which for a while he ſmother'd his Paſſions, and then the Fire pent up in his wrathful mind broke forth in flames of wilde Rage, whilſt he talk'd after this manner: Though I did not think that there is a God, yet now I ſee there is a Devil, and that he hath made this Caſtle his Hell in which he doth torment me; but I will not burn alone. Then he wounded and kill'd ſome of his Souldiers. Many were not preſent; for the greater part conſidering the Cruelty of his Temper, and knowing that the Vexation of Diſappointment would make him exceſſively revengeful, without taking any notice whether he puniſh'd Offendors or Innocents, had withdrawn themſelves as ſoon as they heard of his approach.

Dogmapornes made no long ſtay here, for knowing that this Accident requir'd new Counſels, and being diſenabled to perform the task for which he was ſent, he ſaw that it was neceſſary to return ſpeedily, and give notice to* *Antitheus* of that which had happen'd. *Antitheus* was much pleas'd when his ſervants told him that† *Dogmapornes* was come back, hoping that he had deliver'd him from the fear of his moſt conſiderable Adverſary: but when he was come into his preſence, perceiving that his Countenance gave no intimation of ſuch news as he expected, What, ſaid he, *Dogmapornes*, with an angry doubtfulneſs, is not all well? No, Sir, anſwer'd *Dogmapornes*, I am the unhappy Meſſenger which muſt let you know that *Alethion* made an eſcape from the Caſtle a day before I came thither. How, ſaid *Antitheus*, with a great Conſternation in his looks, is *Alethion* got out of our hands? what Mad Fate doth over-rule our Affairs? Had ill Fortune no other time but this aſſign'd to act her part? It is to no purpoſe to be angry, but I cannot help it; for the ſame Chain of perverſe Deſtiny that hath drawn down this Misfortune upon me, doth alſo pull me along with it into a Confuſion of thoughts. However I may hope that as this Accident was unlikely to have happen'd if we conſider thoſe things which went before it, ſo poſſibly that which is to come after it, is as different from this. That invincible Neceſſity which forceth me to think ſo, whether it be true or not, makes me alſo ſpeak after this manner, whether it be wiſely or not. But let us go on, *Dogmapornes*, and make what we can of this unlucky buſineſs; I mean, let uncontrollable Fate tumble us further down the Hill, or roll us up again. That which hath happen'd could not have been otherwiſe, and what is come is not in our power to prevent. Since we have no Freedom to chuſe our Actions, it is ſome comfort that we are not accomptable for what we do. If that which we aim at be deſtin'd for us, we ſhall arrive at it whether we will or no; if it be not, we do but trouble our ſelves in vain. Since we hope not, why ſhould we deſpair?

* *An Atheiſt.*

† *The opinion of a Whore.*

* A Lover of Truth.

You are ſtartled, Noble friends, added * *Philalethes*, at this Mode of Diſcourſe, but it is not unſutable to his Principles; and you will wonder more at the abſurdity of his Actions. I will give you a brief accompt of thoſe Rules by which he pretends to govern his Life, and alſo tell you the effects which they have produc'd in this poor Kingdom ſince he put them in Practice. But before I rehearſe his Opinions which are the moſt hurtful Extravagancies into which Humane Nature can fall, I will let you know how he became capable of ſuch extraordinary Deluſion. He hath a good Natural Wit, but that ſo over-match'd with Pride, that he is like a little Veſſel with a vaſt Sail and no Ballaſt; for he looks upon himſelf as one born to govern all the World, and boaſts that his Stars whom he acknowledgeth for his Creators have accompliſh'd his Body (for a Soul he doth not believe to be in the Nature of things) with ſuch tranſcendent Virtues, that he is not unfit to be the Illuminator of Mankind, and declareth frequently that the Univerſal World is not only obliged to hear him, but to ſit at his Feet with the loweſt Reverence, and receive his Doctrines as the Indiſputable Commands of a Catholick Dictator in Knowledg, and yield Obedience to his Precepts as proceeding from the great Father of all Art. He wonders that the Ignorant Nations do not flock to him, being the Infallible Oracle by whom Nature is at laſt pleas'd to ſpeak; and doth often ſay, That though the preſent rebellious Age doth not perform their duty, yet he makes no doubt but after times will underſtand themſelves better, and deploring their long Ignorance expunge out of their Souls thoſe Erroneous Principles by which before they miſguided their Actions, and keep an Anniverſary Feſtival as a ſolemn Commemoration of him the Redeemer of Knowledg. He eſteems all Books, Ancient and Modern, except two or three of his own, but Rhapſodies of ſuch inſignificant words as Mountebanks deliver upon their Stages; and compares thoſe which Read them to the dull Multitude which is abus'd with their impertinent Medicines. He is much diſpleas'd that the Ancients were born before him, and by way of revenge will ſometimes ſay that *Pythagoras*, *Plato*, *Ariſtotle*, *Hippocrates*, *Plotin*, *Simplicius*, and the reſt of that Rank, are but the Names of doting Fools whom the World hath fillily admired; and that *Epicurus*, and it may be one more, lived till they began to know ſomething, but not much, which alſo by the Malice of Time and the Ignorance of latter Ages is almoſt loſt: but that He hath taken the Aſhes of buried Knowledg out of their Urns, and to the joy and wonder of men hath made it live again. It is a great part of his ordinary Diſcourſe to reproach the Neotericks; and then he makes uſe of ſuch a ſcornful Carriage as if he were ſwitching one of his Lacquaies with a Riding-rod, and will proteſt that thoſe who do not confeſs that they have learn'd whatſoever they know from him, are proud and ingrateful Dunces; yet ſometimes in a better humour he will expreſs a pitty for ſuch as do not believe his Opinions, becauſe none can underſtand his Books but himſelf. He eſteems Schools the Neſts of purblind Owls, where nothing is learn'd but Ignorance, and ſays that the Univerſities cure the Imperfections of their Diſciples after no other manner but as Tinkers mend pots.

It may be you will laugh if I ſhould tell you what he ſaid not long ſince to one of his Confidents: Nature hath made me her privy-Counſellor, and done me the Honor to ſee her undreſs'd; a favour beſtow'd upon none but my ſelf: She hath led me through all her Territories, and, being not a little proud of my Company, talk'd with me all the way, and reſolv'd me all Queſtions in Natural Philoſophy, Divinity, the Doctrine of Manners, and Rules of Civil Government; hath intruſted me with the Key of her Secrets.

She

She hath ſhewn me the Pillars upon which Truth is founded, and expos'd to my view the eſſential Connexions of all things. She hath conducted me with a dark Lantern through the Subterranean Labyrinths of this Earthen Globe, and let me ſee thoſe hidden Flood-gates which the Sea ſteals into the under-ground Rivers, as alſo the back-ſtairs by which they climb up to the tops of Hills where they make Springs. She hath led me into the entrails of the deepeſt Mines, and ſhewn me the great Caldrons where Earth is refin'd by Subterranean Fires. She hath walk'd with me through the greateſt Seas, and acquainted me with the whole Nation of Fiſhes, and leading me round the outward part of the Earth, hath diſcover'd to me the nature of all things which appear upon the ſurface of that Globe; hath ſhewn me the various contextures of different Atoms into ſeveral forms of Beeing, and let me ſee thoſe ſtrange figures by which the little particles hang together, which other men have not as yet heard named. She hath told me why it was impoſſible for ſome things to grow; and how ſome came to have Senſe, and why others are honour'd with Reaſon, the higheſt of all Bodily Faculties. After this ſhe carried me through the Air, and acquainted me with all its various Modifications, taught me the doctrine of Vapours by Experiments, let me ſtand by whilſt ſhe gave fire to Thunder, diſſolv'd congeal'd Clouds, and ſqueez'd thick moiſture into Rain. Here we ſat down upon a Rain-bow, and ſhe reſolv'd all difficulties that ariſe from the Nature of Matter; told me what Light is, and how Colours are produc'd, and anſwer'd all Queſtions that concern Motion. Then ſhe tranſported me into the Æthereal Regions, and ſhew'd me the Motion of every Orb without thoſe Artificial Spheres which ordinary Mortals are fain to uſe, and that to ſmall purpoſe. She gave me the proper names of the Stars in a Book and a Catalogue of their diſtinct Qualities, by which means I can tell the true nature of every particular Influence. At laſt ſhe let me ſee the utmoſt Wall by which the World is incloſ'd.

Here *Bentivolio* making an interruption to the Diſcourſe ſaid ſmiling; I thought,* *Philalethes*, that you would have told us among other things that † *Antitheus* was complemented by all the Signs in the Zodiack as he rode through the Heavens upon the back of the ſtately Aſs || *Alborach*; and that as he was paſſing by the Lunar Orb, the Moon, over-joy'd to ſee this *Endymion*, crept into his ſleeves to embrace him, and went out in two pieces at his Neck; and that he by the great Skill which Nature had then taught him, ſouldred it together again in requital of ſo great a Civility. But to be more ſerious; Pray, good *Philalethes*, acquaint us with ſome of thoſe deep Myſteries which he pretends to have learn'd by ſuch a miraculous Method. I know not yet what he hath perform'd, replied * *Philalethes*; but he brags that the Civil World was not known till he diſcover'd it, having deſcended from the Mountains of Light; and that the Principles of true Policy are no older then his Books; that he hath rectified the Notion of Religion to the unſpeakable Benefit of the World, that there is nothing worth Obſervation in the Mathematicks which is not intirely due to him; that he hath reform'd the whole Syſtem of Natural Philoſophy, and ſo perfectly diſcover'd the Impoſtures of Ethicks, that he hath prov'd the Doctrine of Virtue and Vice to be a meer Fiction, by a new way of Reaſoning which he hath invented; in ſhort, that he hath ſo advanc'd Mechanical Skill, that the beſt Artiſts eſteem it their happineſs to become his Apprentices. I beſeech you, *Philalethes*, ſaid *Bentivolio*, what hath he reveal'd concerning Divinity?

* *A Lover of Truth.*
† *An Atheiſt.*
|| *Mahomets Aſs.*

* *A Lover of Truth.*

I can more eaſily give you an accompt of his words, replied *Philalethes*, then tell you what he would have us believe to be his meaning; for at

different times he doth expreſs himſelf in ſuch contrary Language, that it is difficult to ſuppoſe that he hath any reſolv'd thoughts concerning God. This great *Phœbus* looks at all his Dictates as Oracles, but they are uſeleſs to mankind till ſome other *Apollo* riſe up to unriddle them: However we ſee Reaſon enough to imagine that he did not intend men ſhould increaſe their Faith of a Deity by reading his Books, becauſe he hath written ſo ambiguouſly concerning his Nature. One while he ſays there are no *Beeings* but *Bodies*, and that *Incorporeal Subſtance* is a term of *Contradiction*, which would make us think that he believes no God but the Viſible World; and that the Sun, Moon and Stars, Men, Beaſts and Trees are the Limbs of his great Body: but that at other times he hath been heard to ſay that God neither is nor can be a Body; for when they conſider that theſe Expreſſions jar ſo horridly that they are incapable of Reconciliation, they are forc'd rather to conclude that he is in jeſt when he mentions God, and uſeth the name Deity by way of ſcorn, or for fear of the Fate of *Vanninus*. For when he wrote his Books, he knew well enough that the Religious acknowledgment of a Supreme Power is ſo deep impreſs'd in the Minds of men, that if he had talk'd plainly againſt Almighty God, ſome of his more Loyal Creatures would have chaſtis'd the boldneſs of his Blaſphemy after ſome ſuch Faſhion.

Sometimes he ſays there may poſſibly be a God, but we are utterly ignorant what he is, that is, that there is ſomething in the World which none can tell what it is, which is God; and that we ought to adore him, that is, do honor to we know not what. When ſome much diſpleas'd with ſuch a dull Aſſertion have anſwer'd, That his Attributes are known ſignifications of his Divine Nature, that is, Eſſential Properties which are manifeſt by his Works; and urg'd that we have as true a knowledg of God as of any thing elſe, and behold the Wiſdom, Power and Goodneſs of his Eternal Beeing reveal'd long ſince in the Creation of the World, and which do ſtill preſent themſelves to the eyes of men in the Preſervation and prudent Government of all Created things: He replies, that the forementi-on'd Attributes may be given to God, but they do not truly expreſs what he is more then the Amourous Sonnets of Extravagant Lovers do give a true Character of their Miſtreſſes Perſons, and that the Praiſes which they import do not more properly belong to God then the Flatteries of Amoroſo's do to their Idols, whom they extol for Perfections which were never in them. Since ſome would be apt to call this Atheiſtical Impiety, he hath endeavour'd to hide it under the plauſible Notion of God's Incomprehenſibility; that is, he would have men ſuch Fools as to believe, that becauſe they cannot comprehend the Immenſe extent of the Divine Nature, therefore they do not apprehend any thing concerning it: as if it were not more eaſie to find the great Sea then a ſmall River; or as if we could not diſcern the wide-ſpread Ocean at all, becauſe we cannot drink it up all with our Eyes.

* *A Lover of Truth.*

You will eaſily ſuppoſe, *Bentivolio*, ſaid * *Philalethes* continuing his Diſcourſe, that he hath repreſented Religion as ſpringing from baſe Grounds, who hath given ſuch a miſerable accompt of the Deity which is to be acknowledg'd by it. If he had not been diſaffected towards the Divine Nature, he might eaſily have found many good Reaſons to ſupport his Honor in the World. The chief of thoſe which he hath aſſign'd are theſe, Ignorance in the Generality of Mankind, the Impotent fear of Superſtitious Fools, the Cunning & Hypocriſie of Princes and Prieſts, & the Influence of ſome Stars. Thus he pleaſeth himſelf to imagine that the Ignorance which forceth Mankind to frame ſtrange conjectures for want of acquaintance with Ordinary

cauſes,

cauſes, made them ſuppoſe that ſome Inviſible Power Created the World; & that ſeeing the Condition of Mortal men is often oppreſs'd with Poverty Diſgrace, Sickneſs and Captivity, through an impotent fear of ſuch Misfortunes, though they happen by chance: yet either by reaſon of their own Ignorance, or becauſe they have been told ſo by others no wiſer than themſelves, they eſteem them Puniſhments inflicted by an Inviſible Power whom they have offended, & to whom out of a ſlaviſh puſillanimity they are apt to do Homage, and appeaſe with Prayers and Sacrifice, that ſo they may eſcape Torment. Some have obſerv'd that in his lucid Intervals the inbred Notion of a Deity hath forc'd him almoſt to confeſs, that there is ſomething in God for which by the Right of his Nature he is to be ador'd: yet he will by no means allow it to be *Beneficence* which doth naturally infer Gratitude; but, if there be any thing, it is *Power*, by which he is enabled to do us a Miſchief. Thus he would have men to acknowledg God only for ſuch Reaſons as the Devils, becauſe they can do hurt, are ador'd by the Indians in a dreadful Image arm'd with ſharp Teeth & crooked Claws. By this Iron yoke the Heathen world was of old kept in ſubjection to thoſe Cruel Spirits whom the Hebrews properly nam'd * *Aſmodei*, and the Greeks * *Apollyons*, and we, from the Evil which they do, *Devils*, the power of their miſchievous nature commanding fear by hurtful actions.

* Destroyers.

Men being naturally under the power of the forementioned Principles, he ſayes that cunning Princes, who with the Aſſiſtance of covetous Prieſts both contrive and alter Religion as it beſt ſerves their Deſigns to awe their People into Obedience, endeavour to make them believe that they receiv'd their Laws from God; telling them that when contagious Sickneſſes, cruel Famine, dreadful Earthquakes, or any other extraordinary Misfortunes happen, it is becauſe God is angry for the neglect of his Rites; teaching them to appeaſe his wrath with expiatory Sacrifices: and when they took notice of obſtinate Offenders whom they could not conveniently puniſh becauſe of their Multitudes they threatned them with Puniſhments to be indur'd in the World to come, by which means Melancholick people are affrighted into their Duty.

Beſides theſe Reaſons, by which Piety is rather undermin'd then ſupported, he ſays that Mankind is piouſly affected by certain Stars, and that Religion is diverſified according to the Variety of Influences which are ſent down upon the Earth. He pretends alſo to know the Complexion of every Star ſo exactly, that he can declare by what Planet or Conjunction of Stars every diſtinct Religion is produc'd; and affirms boldly that the Jewiſh Diſcipline is from *Saturn*, the Chriſtians Goſpel from *Jupiter* and *Mercury*, the Mahumetan Superſtition from the *Sun* and *Mars*, the Idolatry of the Pagans from the *Moon* and *Mars*. It is ſtrange that he deriv'd not Heatheniſm from *Jupiter*, ſince his name was ſo famous among them; and that Mahumetaniſm ſhould not have taken its Pedigree from the *Moon*, which would have ſymboliz'd with the Turkiſh Arms, the three Creſcents: and that neither of them ſhould have been made to hold of *Venus*, ſince both are ſo full of abominable Luſts. However, borrowing a little more canting Ignorance of the Aſtrologers, he ſays that all theſe Conſtitutions have been and ſhall again be afflicted according as there happen any great Conjunctions in thoſe Oppoſite Trigons which have dominion over their Laws (as for example, *Aries*, *Leo* and *Sagittarius* have over Chriſtianity; *Gemini*, *Libra* and *Aquarius* over Judaiſm;) and that as one Planet overcomes another with Reaſon, Craft, Piety, Cruelty or Laſciviouſneſs, Religions alter and ſucceed one another, as they have done eternally. Theſe are the unworthy Baſes upon which he would

would place Religion, ſlighting thoſe Noble Pillars upon which it was at firſt erected, God's Right and our Duty. Any man that believeth the Being of God, and confeſſeth him to be the Creator of the World, will eaſily grant that we are oblig'd in Juſtice to worſhip him, and Ingenuity will conſtrain him thankfully to acknowledg and humbly to adore his Patron and Benefactor. But as *Antitheus* has ſtifled the Connate ſenſe of a Deity, which all Nations do confeſs to be interwoven with the nature of their Souls; ſo eſteeming himſelf not beholden to God, he ſuppreſſeth thoſe great Reaſons which make other men Religious, leſt he ſhould be judg'd Ingrateful.

* *Aloeus of Trach.*

† *An Atheiſt.*

It may be your deſire, proceeded * *Philalethes*, to know by what brave Standard he meaſures Religion, which he hath diſgrac'd with ſuch a mean Original. † *Antitheus* taking no notice of the Law of Nature, or the Goſpel of our Saviour, aſſigns no Rule but the Arbitrary Commands of the Civil Magiſtrate, and eſteems that true Religion in every Country which the Governour thereof preſcribes, and approves all for true though one contradict another, and judgeth him Religious who, becauſe he is commanded, worſhips the Devil; and ſays it is no ſin for men to profeſs Atheiſm if they be requir'd to do it, or to renounce their Saviour, nay, though it be againſt their Conſcience; and teacheth them to excuſe the denial which they make in words by thinking otherwiſe, and gives them liberty to do it in their interior Cogitations too, if they will, upon this ground, becauſe, as he ſays, Mens thoughts are not ſubject to the Commands of God. Thus he hath repreſented the Saviour of the World as a Rebel for preaching a Goſpel which was not authoriz'd by the Roman Emperour; and hath diſparag'd the Apoſtles as ſeditious Hereticks, becauſe they perſwaded the World not to worſhip Idols. If any thing can be added to that which I have already related, he hath further demonſtrated that ſmall meaſure of Good will which he hath to Religion by endeavouring to invalidate thoſe Arguments which aſſure good men that it proceeded from God, the chief of which are *Miracles* and *Prophecy*. *Miracles* are Divine Works tranſcending all ordinary Power of Nature, by which God hath given Teſtimony to the Doctrine of his Meſſengers. Theſe he calls only unuſual Accidents of Nature, which Ignorant people wonder at; but which Wiſe men look upon as no great Matters, becauſe they underſtand their Cauſes, and becauſe Impoſtors do ſuch things by a dextrous application of Natural Cauſes or make weak people believe ſo by rare caſts of Legerdemain. He ſayes alſo that if ſome things be ſo ſtrange that they ſeem to tranſcend all power of Nature and all Art of Magicians, yet he which performs theſe rare Operations is not to be credited unleſs the Civil Magiſtrate declare that the Works are Miracles, and that the Perſon is come from God. By which Argument the World was not obliged to believe in our Saviour, though they ſaw him cloath'd with Divine Power, commanding the Winds, making raging Seas obedient to his Word, ſubduing Devils, healing all ſorts of Diſeaſes without any natural Medicines, triumphing over Death, both by raiſing ſome to life out of their Graves, and riſing himſelf after he had been buried three dayes, in a word, exerciſing an abſolute Authority upon univerſal Nature; becauſe *Tiberius* and his *Procurators* did not make his Miracles authentick with their Civil Sanction.

He is ſo willing to vilifie theſe great Operations, as Tricks invented by Covetous Artiſts to get Riches and Honor, that he will affirm thoſe ſtrange Prodigies which appear ſometimes in the Air, to be either Viſions only reported by Princes to have been ſeen, to amuſe their People or elſe that they

they are repreſented in the Air by Glaſſes. He ſays that the Armies which ſeem to skirmiſh in the Air are only Images of Souldiers at Land or Sea reflected from one cloud to another, and multiplied as ſhadows are ordinarily by divers Looking-glaſſes; and when no Armies are near the places where theſe Apparitions are ſeen, he ſays they are brought from remote parts by ſtrong Winds. Sometimes he fancies that men form theſe Shapes upon thick Vapours which Swim in the Air by the power of Imagination, as women make marks upon the Embryo's in their Womb; or elſe that the Celeſtial Intelligences which move the Orbs imprint thoſe ſhapes in their own Bodies, which are extended much like to Skins of Parchment, and in theſe men ſeem to foreſee future events by painted Schemes. Thus he makes Miracles things of no greater wonder then an *Ignis Fatuus*, and Ignorant Superſtition the only Reaſon of that Faith which is produc'd by them.

Prophecy in his Opinion is no better Aſſurance: for he eſteems Prophetick Viſions only as Dreams of phrenetick men, that thought they convers'd with Angels when they talk'd only with their own Shadows; and ſays, that God's ſpeaking to them in Dreams is no more but what they dreamed that God ſpoke to them. Becauſe ſometimes things ſeem to be foretold, he aſcribes the power of Prediction to prophetick Vapours which ſome parts of the earth exhale in ſome certain ſeaſons; and that thoſe Inſpirations enabled the Miniſters of *Apollo* to give Oracles at *Delphos*, and forc'd the *Pythian* Girls to ſing ecſtatick Verſes.

Theſe being the chief Reaſons which we have to believe what God hath ſaid, and to do what he hath commanded; you may eaſily ſuppoſe that he eſteems the Primitive Martyrs Egregious Fools, and their Noble Deaths only effects of potent Imagination, which they ſuffered either through a great deſire of Honour, or were forc'd to it by the ſtrength of Hypocondriack Humours, and that except the Applauſe of their Sect they periſh'd as trivially as a wild Indian, who will dye rather then not worſhip his Pagod. Thus that Paſſive Obedience, which for many Ages was perform'd with ſo much humble ſubmiſſion, that it was manifeſt to all beholders to be no obſtinate Humour, and by ſuch vaſt multitudes, that it prov'd it ſelf to be no Rebellious Deſign when they could not comply with unlawful Commands, which was the ancient Glory of Chriſtianity, and made it flouriſh under the moſt ſharp perſecutions, is by him diſparag'd as at the beſt but an Honeſt Foolery.

You will not wonder at all, if after all this he expound any great point of Faith into a Trifle. The Reſurrection he eſteems only a Recovery from ſome Apoplectical Diſtemper; to raiſe a man from the Dead is only to awaken him out of a Lethargical ſleep, or to cure one that is ſick of an Epilepſie. The Apparitions of men that have been buried, as he ſays, are only ſome Vapours extracted out of their Graves by the Stars, which repreſent the ſhapes which they had when they were alive: The potent Stars collecting it ſeems Vapours out of their cloths too, for they appear many times in the ſame Habit which they us'd to wear. But it is eaſie for him to ſwallow ſuch ſmall matters, who eſteems Angels in general but Phantaſms or wild Imaginations of ſick Brains, & by Good Angels would have us to underſtand nothing but our Friends, ſuch as are of our Opinion, obſerve our Humor or applaud what we ſay: So an Archangel is a Paraſite, or a Carrier which brings good news in a Letter. Departed Souls he interprets Shadows, that is, ſuch as fall from our Bodies when we walk in the Sun;

and

and ſays that the Anguiſh which is call'd Remorſe of Conſcience is inflicted by thoſe, and that they are the moſt proper Miniſters of that puniſhment, becauſe they muſt needs be conſcious to all our Miſ-doings, having accompanied us in all places. Devils he reputes either Fictions of terrified Souls, which hurt only ſuch as make them by their one Fears; or elſe Wicked men, that is, ſuch as are not of our Mind; and ſometimes any thing which hurts us, as Diſeaſes. Sometime he ſays he could be more content to believe that there are Angels in the received ſenſe, but that the Aſſertors of that Doctrin do not allow Angelleſſes. He doth not value Eternal Bleſſedneſs, eſteeming the Beatifick Viſion an unintelligible Notion; and inſtead of a clearer knowledg of God, and all things accompanied with an incomparable Joy, he ſays the Kingdom of Heaven ſignifies only a ſtate of Civil Government, like to that which the Jews had before they made *Saul* their King. He tells us that the Souls of Good men do not aſcend into Heaven or enjoy any knowledg, but die with the Body, but that they ſhall riſe again, and then be as *Adam* was before he ſinn'd. He underſtands by the pains of Hell, that Wicked men ſhall die as others do, and lie without any ſenſe in the Grave till the day of Judgment, and when they riſe again ſhall be tormented by ſeeing themſelves more unhappy then others, that is, they ſhall be forc'd to eat, drink, marry and beget Children, as they did before, and then die again.

* *A Lover of Truth.*
* *An Atheiſt.*

Here * *Philalethes* made a pauſe, and begg'd pardon for the Length of his Narration in theſe words: I am afraid, *Bentivolio* and *Amyntor*, that I have wearied you both with a prolix Story of * *Antitheus* his Theology; but as I hope that Obedience to your Commands will ſerve for an Excuſe of my offence, ſo I make no doubt but that though the matter of my Diſcourſe hath been diſpleaſing, becauſe it gives no [illegible] of a Wicked Deſire; yet it is the leſs conſiderable, becauſe that which is deſign'd is impoſſible. For though the Engine which I have deſcrib'd be fram'd with an Intention to throw Religion off the Hinges; yet it is no more able to do it, then to pull Humane Nature up by the Roots.

You might have ſpar'd this excuſe, *Philalethes*, ſaid *Bentivolio*, but that you can omit nothing in your Converſation which you judg Civil; but if your own Wearineſs be not the true meaning of your Complement, we deſire to be acquainted with ſome few of thoſe Principles by which *Antitheus* pretends to have glorified Natural Philoſophy. It is but a ſmall labour, anſwer'd *Philalethes*, and if it were greater I ſhould willingly undertake it at your Command. *Antitheus*, to make the foremention'd Engine more ſtrong, hath fortified it with ſome aſſiſtances which he pretends to have receiv'd from Natural Philoſophy, though indeed they are only a few falſe Opinions which he had beſtow'd upon it in hope to borrow them as he ſhould have occaſion to uſe them; that is, to pervert Philoſophy to ſerve his Deſign againſt Theology: turning the ſound Principles of ſober Diſcourſes into bold Paradoxes, and fitting extravagant Fancies, which are apt to take with vain Souls, not only to oppoſe true Notions, but to lay Foundations of Atheiſm in his Diſciples minds; at once endeavouring to ſupplant true Reaſon in thoſe whom he teacheth to miſunderſtand Nature, and to diſſerve God's Intereſt with ſuch as know not the difference between Jargon and Philoſophy. One of his Fundamental Notions is, That the World was made by a fortuitous concourſe of ſtragling Atoms, or, in plainer Terms, that it is Eternal, and was alwayes ſuch as it is now, or not much unlike to it; the common Principles of all things which did eternally exiſt of themſelves, being

being often ſhufled into ſeveral Forms by a continued ſucceſſion of various Motions. By which Artifice all Dependance upon a Deity is rejected, and the World inſtructed to acknowledge no firſt Cauſe. For he was afraid that if he ſhould confeſs that the World was not Eternal, he would alſo be forc'd to acknowledg that the Supreme Deity determin'd it to begin at his pleaſure. The World thus conſtituted he calls Nature, and ſometimes dignified it with the name of God; not meaning that Omnipotent Wiſdom, which being diſtinguiſh'd from all created Beeings derives from himſelf to them what they are in their particular kinds; but the Nature of things connex'd by ſeveral Links of Eſſence which make the World to be what it is: which is but a more dull Expreſſion of the Doctrine of Atoms, and depends upon the Ignorance of this Truth, That Nature is Gods Work, that is, the Method of Divine Art plac'd in the Eſſences of things, by which they are led orderly to their particular Ends, and ſo is only the effect of his All-powerful Goodneſs, or the proper Nature which he hath beſtow'd upon every thing.

He looks upon Incorporeal ſubſtances (as I told you before) as things to be hiſs'd out of the conſideration of Philoſophers; and in correſpondence with that brave ſuppoſition aſſerts, That the Soul is nothing diſtinct from the Body, but only a few Atoms put together by chance in a certain Order; and that Death is a diſſolution of that Contexture, and a Reſolution of the Soul into ſmall Particles of fine Duſt. But becauſe of ſome who have diligently conſidered thoſe rare Operations in which Human Nature doth manifeſt if ſelf to be ſome better thing, he ſays that all thoſe Acts are capable of explication by Corporeal Motion. He affirms Senſe to be nothing but the local Motion of certain parts in the Body, and that Motion, and Senſation which is the Perception of Motion, are both one; that is, a Bell hears it ſelf ſound. He defines Reaſon to be only a Motion of the exteriour Organs of the Body cauſed by an Impreſſion of the Object, and propagated by a ſucceſſion of Agitations to the inward parts; that is, the In-ſide of a Baſe-viol is made to underſtand Muſick by him that draws a Bow over the ſtrings which are faſtened upon the Out-ſide, and is a living creature all the while it is play'd upon: poor Muſicians never dreaming that they have ſuch a power beſtow'd upon them, that their Inſtruments underſtand Muſick as well as they; and not believing that the Trees or Stones did ever dance after any Harper, though ſome Poets have ſaid ſo. Thus as he would have the Conſtitution of the World underſtood without a God, ſo he would have all the Phænomena of Humane Nature explain'd without a Soul, that ſo Men may be free, if they pleaſe, to live like brute Beaſts, to whom by his Argument they are not Superiour. The beſt notion which he can beſtow upon the Soul is but a Vivacious Habit of Body, or the local Motion of ſome particles, and the Beaſts have that; and Life poſſibly is an Harmonical Wind, ſuch as is convey'd by Bellows through the Pipes of Organs, whom we may ſuppoſe to live as long as they breathe. Diſcourſe is nothing with him but Motion with Re-action, of which a Lute-ſtring is equally capable with any Man. He obliterates all Connate Idea's of God by which Excellent perſons think themſelves inabled to converſe with the Divine Nature, as the Eye being repleniſh'd with a Cryſtalline Humour is made capable of ſeeing the Sun. Thus Men are repreſented as no more fitted for Religion then Beaſts. But as his Doctrine raiſeth Wood and Stones to the ſame pitch of Senſe with Humane Nature, it is but a ſmall matter for him to depreſs it to the ſame Level with Beaſts, either in Excellency of knowledge or Capacity

of Religion. It is consequent to this That the Soul is Mortal: How should it be otherwise, being but Motion? when that ceaseth, it dies. And considering that many believe otherwise, he adds, that the Immortality of separate Souls is only a Window open'd into the dark Region of Eternal Torments by such as have been fool'd with the Demonology of the Greeks.

I perceive you are cloy'd with his Natural Philosophy, and therefore I will set no more of it before you, but give you a taste of his Ethicks. But doth he acknowledge any such thing as Vertue? said *Bentivolio*. You may well make a Question of that, replied *Philalethes*, by what I have reported; but I will tell you what he says, and then you may judge. He asserts that in the Natural state of Humanity all things are indifferent, that nothing is absolutely Good or Evil, and that no common Rule of Good and Evil can be taken from the Nature of the Objects themselves: but all things are to be measur'd by mens Appetites, which have the only Power to make whatsoever pleaseth them Good. He supposes men in the state of Nature to be a company of Licentious People straggling up and down the surface of the Earth without any Law, obnoxious to no Authority, incapable of Sin, both because there are no Eternal Rules of Good and Evil, of which the best Philosophers have believed the Law of Nature written upon our Hearts to be a Transcript, and because no positive Commands were given to them; for from whom should they receive them who were their own Lords? He says that the World had never been troubled with those useless Notions of Vertue and Vice, but that some proud Ignoramus introduc'd them upon an arrogant Supposition that men have Liberty of Will, that is, a free Principle of Action; when as by his words all thee Freedom that they have is, that they do not see that they have none; mens Wills being, like other things, extrinsecally determin'd; Hence he infers that either there is no Sin, or that God is the Author of it, who doth not only help us to Act, but force us to Will; teaching the vilest Persons to excuse their worst Actions by accusing those causes which with irresistible force necessitate them to operate as they do. Thus Deliberation is rendred as a great Foolery, and a Horse made as capable of Honesty as a Man, and a Stone as either of them. Conscience, which the Good men of all Ages have ever rever'd as an in-dwelling God is despis'd by him as an Idol made by false Imagination. Blame is reckon'd but a signification of Displeasure, not the Imputation of a Fault. His new Gospel hath abolisht ingenuous Shame, and says that those whom we call our first Parents had no troublesome resentment of their Eating the Forbidden Fruit as a Crime, but expres'd a little Anger against God for not making them with their Cloaths on: as if they had been blind, and did not see their skins before they broke their Creator's Orders; or had no reason to blush when through an ingrateful Carelesness they devested themselves of the Innocence with which he indued them, by doing what he had prohibited. Thus he hath exterminated Sorrow for unworthy Actions, which in sinners begins the Practice of Repentance; and made humble Prayers, by which all the World doth expres a Dependance upon God, as impertinent as if we should make an Oration to the Sun to day to perswade it to rise to morrow. It's true, sometimes he makes bold with his own Doctrines, and frets at cross Accidents, and says that by reason of great Prudence one man is fitter to give Advice, then another, and admits of the Distinction wich is made between Counsels and Commands, with many other such like pronuntiations; which being mingled with his assertion of the extrinsecal Pre-determination of all Actions and Events, are Arguments against the

the Liberty of the Will, compos'd much after the manner of those Horns which *Mahomet* saw upon the heads of some of his Monster-Angels, which, as he says, were made of Snow and Fire.

Mens particular Natures being thus represented, you will expect that he should appoint strange Rules to govern them when they are joyn'd in Society. They would be excellent, if they were proportionable to that great Conceit which he hath of his own Ability in this kind: for before his time, he saith, the Doctrine of Civil Government was unknown; and that his Prescriptions are far above any Comparison with what hath been deliver'd by the best Legislators in the World, in that the better sorts of Beasts have a more prudent Politie then Men, and could promulgate better Laws if they would please to speak in such a language as we understand. But some which have consider'd his new Model affirm it to be only a fictitious supposal of a state of Humanity that never was or will be, and that his several Dictates are useless Consequences drawn from false Principles, and perversly applied to the Condition of Mankind, which doth not only reject them as impertinent, but abhor them as mischievous to the Nature and Happiness of Men. Some of his Orders suppose men to be * *Autochthones*, Intelligent Mushromes, or else Pre-Adamites born before the Moon upon some *Arcadian* Hill; others are fitted well enough for the Serpentine Brood of *Cadmus*, or for a barbarous multitude of Men degenerated into Beasts: but they agree not with the nobler state of Mankind, which by the prudent appointment of our great Creator is derived from our Common Parents *Adam* and *Eve*, whose state was never Anarchical, for their Creator was their King; neither were they at any time without Law, for they came not into the World till God had fix'd the Principles of Reason and the Roots of Love in their Natures, and obliged them by bringing them into Beeing to observe the Laws which he had written upon their Hearts. Their Liberty was not unlimited, for these Laws bounded it; neither could their condition be a state of War, unless they should fight against themselves; for by an universal Law well known to them all they were oblig'd to love their Neighbours as themselves. They have deserv'd all Commendations who, writing upon this Subject, have not only reduc'd the Civil state of men to right Principles, but represented a better to mens consideration then was yet ever seen but in Books; that so the World might meliorate if self by the just imitation of a noble Example: But * *Antitheus* hath so far encourag'd the world to Degenerate, that he hath made the Nature of Men worse in his picture then ever it was in it self. For he hath presented the first state of Rational Beeings as a War of all men against all men; that is, a Common wealth wherein every man is his Neighbours Enemy, and in which every one may justly do what he will; where the use of Force and Fraud is lawful; where every man having a Right to every thing may get possession of it as he can, by enslaving and destroying not only what doth hurt him, but also that which he imagines able to annoy him; every man's Appetite being the Rule of what he may desire, and his own Apprehension the sole Judge of the best Means to attain his Ends. He affirms sometimes, and it is correspondent to the forementioned Principles, that *Cain* did no wrong to *Abel*, since he only took out of the way one that was offensive to him; and as it was no injustice to kill his Brother, so it was but Wisdom to tempt him into the Field that he might have an opportunity fit for his purpose. *Antitheus* thinks it was no just Reason to move him not to do it to his Brother, because he would not have had his Brother done it to him; and that *Cain* was punish'd by God un-

* *Men of themselves springing from the Earth.*

* *An Atheist.*

unjuſtly ſince he had done nothing but what he could juſtifie by the Law of his Nature, being to give no accompt of his Brother, no not to God, ſince he was not his Keeper. He ſlights the Foundation of Happineſs which God had laid in Civil Society, pretending that Reaſon and Love will not hinder men from doing harm to others. But then he ſhould have put ſome better Principles then what we have yet ſeen, for Fear and Hatred will not do it; and if he thinks that they are the only means of Self-preſervation, it is a weak thought? For though Reaſon and Love did require men to do only good to others, yet they did not forbid them to defend themſelves againſt ſuch as ſhould tranſgreſs the juſt bounds of Common Good. But his own Reaſons are good enough for him, who ſuppoſeth neither *Abel* to have been *Cain*'s Brother, nor *Adam*, to have been their common Father; and ſo excuſeth *Cain* from any Obligation to Fraternal Love, and makes them unaccomptable to *Adam*, though he depriv'd him of a Son without his leave. By this you may perceive that his Doctrine is not agreeable with the firſt ſtate of Nature, but only a falſe Imagination of his own, and uſeful no where except the barbarous Regions of *Cyclopia*.

* *An Atheiſt.* * *Antitheus* having bountifully allow'd this ſtrange Liberty to Men in the ſtate of Nature, hath taken what care he can to aſſure it to them in all ſtates, and let them know that it is incapable of receiving prejudice from any thing, not excluding thoſe limitations which they themſelves ſhall ſet to it by voluntary Promiſes; declaring to them that they are not bound to keep any Covenants made in the ſtate of Nature: and hath added, that no Promiſes are at any time to be thought inviolable for any Reaſons taken from the nature of Honeſty, which make them ſacred Bonds, ſince Words are but Wind; but that men ought to perform what they have ſaid for fear of Evil Conſequences which may happen upon the breach of their Promiſes. Men in his Opinion either not being under the force of a Divine Law; or that continuing no longer in force to oblige men to their Duty, then till they have opportunity to neglect it without Danger from their Neighbours.

Theſe are his Sentiments concerning thoſe mutual Duties which men owe to one another in general: what his Opinions are concerning them as they are under Government, you ſhall ſoon know whilſt I tell you what Power he aſſigns to the Magiſtrate, how he determines the People's Right, and how he takes from them both what he had formerly allow'd to them by croſs Grants. He hath gratified the Supreme Magiſtrate with a Power of Creating good and Evil, and pronounc'd that his Abſolute Will is Divine and Humane Law, and would have his People to believe every thing to be Juſt which he Commands, and that whatſoever he forbids is for that Reaſon Evil, and that no Laws made by him can be unjuſt: That Subjects have no Propriety in whatſoever they poſſeſs, and hold their Lives meerly at the Will of their Prince, who without doing any injuſtice may take away the Life or confiſcate the Eſtate of his moſt innocent Subject; and that all things are his in ſuch an unlimited ſenſe, that if he pleaſe he may juſtly give away or ſell the Soveraign Power. Having conſider'd that the Vulgar, which are almoſt all the World, are eaſily taken with ſpecious Pretences, he exhorts Princes to learn the Art of Diſſimulation, and to eſteem it a moſt neceſſary part of Royal Accompliſhment to be able to Counterfeit all plauſible Vertues, eſpecially Piety; that is, proſtitute the ſacred Notion of a Deity to Worldly Intereſt: and remembring that ſo long as men continue Bad, as they do yet, to be truly Good will ſometimes prove dangerous; he ſays they ought to know alſo how to make a profitable uſe of being not good, though they ſeem ſo at all

other

other times: and becauſe it is accompted a Point of Honour in a Prince to verifie his Word, he adviſeth him, when it is his Intereſt to break his Promiſes, to colour the Action with pretences of Urgent Reaſons, that the Common people may think he was neceſſitated to violate his Faith.

At other times reflecting upon that boundleſs Power which he had beſtow'd upon Princes, and fearing that the People would think him guilty of Adulation, and ſay that he had miſinform'd Princes in point of their Right to gratifie their Ambition, he hath made a Compenſation for his Errour by granting unreaſonable Allowances to Subjects; For, to make the Poſſeſſion of Royal Power inſecure in Princes hands, he hath given the People leave when they can, to take it from them; & when they are put to ſuffer Wounds or Death, though never ſo juſtly, he hath authoriz'd them to reſiſt: and leſt they ſhould doubt that they are obliged to the contrary, he hath told them that Pacts made in the condition of Nature do not bind; that is, Subjects when they can, may abſolve themſelves from thoſe Oaths by which they have ſworn Fealty to the Soveraign Power; and that in all Caſes the longeſt Sword is the true Meaſure of Right, and the ſtrongeſt Arm the only infallible Judge of Wrong.

But I will trouble you no longer, added * *Philalethes*, with the repetition of ſuch Doctrines by which the ſtate of Reaſonable Nature is miſ-repreſented and Men unhappily directed, and which would quickly deſtroy all that Felicity which depends upon Civil Policy if they were entertain'd in the World. Here *Philalethes* ended his Diſcourſe; and as *Bentivolio* was about to make an Apology for having put him to ſo much trouble, and to give him thanks that for his and *Amyntor*'s Satisfaction he was willing to ſpend ſo much time in the Report of ſuch unacceptable Matters, one of *philalethes* his ſervants whom he had ſent to [a] *Poliſtherion* was return'd, and came into the Room to give him notice how things went there. Ha! [b] *Kalodulus*, ſaid *Philalethes*, I have expected you theſe two dayes; but it ſeems your entertainment was ſo good in *Poliſtherion*, that you could not get away ſuddenly. *Poliſtherion* is at this time ſuch an undeſirable place, replied his Servant, that if it had not been in Obedience to your Commands, I would not have ſtay'd there one day. I gave thanks to God a hundred times as I was upon my way home, that you were baniſh'd from ſuch a forlorn City, which I can compare to nothing but Hell. You dwell in Heaven here, Dear Maſter, and do ſingly enjoy that Happineſs which for any thing that I could diſcern is not to be found in all *Poliſtherion*. I met nothing but Diſcontent whereſoever I came: the Streets are fill'd with Cries, the Houſes eccho Complaints; the Exchange is ſpoil'd with Fraud, the Courts are become a prey to Injuſtice. All Relations have abandon'd thoſe Vertues upon which their mutual Happineſs was founded. Fathers have given up all Studies but their Pleaſures, and their Children imitate them. What Errours the Women commit I dare not ſay, but they defend them by the Examples which they receive from Men. Friends undermine each others Intereſts, and yet complain againſt one another. Fidelity is grown ſo rare, that Maſters are inſecure as to their Domeſtick Servants, and men have as many Adverſaries as Neighbours. In ſhort, they live after ſuch a faſhion as if Wickedneſs were licenc'd amongſt them; but I believe that they will ſoon grow weary of this falſe Liberty, and be glad to return to their former ſtate. For unhappineſs ſeems to have made a perfect Conqueſt of *Poliſtherion*, and having broken thoſe Holy Links of Juſtice and Love by which Proſperity is faſtened to Humane Society, doth make them drag one another with chains of Oppreſſion to ſuffer the torments of Diſorder which they mutually inflict upon thoſe whom they ſhould love and ſerve.

* *A Lover of Truth.*

[a] *The City of Beaſts.*

[b] *A good ſervant.*

I

I will only trouble you further with the hearing of one or two ſtrange Accidents which happen'd whil'ſt I was in * *Poliſtherion*. I came one Evening (for I durſt not be ſeen in the Day-time, being known to belong to you) where a multitude of People were gathered together; and ſtaying to enquire the Cauſe, I perceiv'd that a Child was unmercifully expos'd in the Street, and that the Dogs had kill'd it & eaten half of it. The Mother being diſcover'd to be the Author of this Cruelty, the Father, not a little diſpleas'd with what was done, was going to have kill'd her, but was interrupted by the comming of a Judge who was returning from the Caſtle of * *Antitheus* to his own Houſe. He complain'd to this Judge of the barbarous Fact committed by his Wife, and demanded Juſtice againſt her. The Judge ask'd if his Wife was the Child's Mother; and the Father anſwering, Yes, Then, ſaid the Judge, ſhe hath only kill'd her own: but that you have any reaſon to complain as a Father is uncertain, and you do only believe it becauſe formerly ſhe told you ſo; but this is plain, that by the Right of Nature the Dominion over the Infant did belong firſt to her, becauſe ſhe had it firſt in her Power: and as to the Child he determin'd that it was meer Courteſie that ſhe did not kill it ſooner, and ſo went away.

* *The City of Beaſts.*

* *An Athenian.*

My other ſtory is of a Servant who kill'd his Maſter, called * *Streblodeſpotes*, who had poſſeſs'd his mind with large opinions concerning the extent of his own Authority, and would often ſay that a Maſter could do no Wrong to his Servants, becauſe they are ſuppos'd by the Nature of their Condition to have ſubjected their Wills to their Maſters Commands without Reſerve. The frequent Repetition of ſuch Speeches induc'd one of his Servants, who preſum'd to underſtand his Maſters Power better then he himſelf did, to diſpute with one of his fellow-ſervants concerning the Unlimitedneſs of Magiſterial Authority, and to urge againſt it that no Maſter could juſtly claim ſuch an abſolute Command; but that if he requir'd of his Servant any thing which was inconſiſtent with his Obedience to God or Allegiance to his Prince, he might think himſelf greatly wrong'd and ought not to do what was commanded, and yet have a ſufficient Warrant for his Diſobedience. *Streblodeſpotes* being acquainted with this Diſcourſe reſolv'd to kill his Servant; but he underſtanding his Maſters purpoſe by one whom he had ſpoken to for his aſſiſtance in the Execution of it, ran away to prevent his Danger. One * *Cacodulus*, another of his Men who had as extravagant Principles for a Servant as * *Streblodeſpotes* had for a Maſter, did not only juſtifie the Prudence of his Fellow-ſervant that was gone, but proteſted, if it had been his Caſe, he would have ſtay'd and taken another courſe. How do you prove that to be lawful? ſaid one of *Streblodeſpotes* his ſlaves which ſtood by. Thus anſwer'd *Cacodulus*; We were taken Captives, and becauſe our Maſter might have kill'd us if he had plea'd, we promis'd to ſerve him whilſt we liv'd if he would not put us to death: But ſince he hath entertain'd us, he both makes us perform very hard ſervice, and ſometimes puts us in Chains; and therefore I ſuppoſe we are free from any Obligation to our Purpoſe. I think ſo too, ſaid the other ſlave; and ſince we have no hopes of Freedom till our Maſter be dead, let us redeem our ſelves with his Life. Both agreeing in this Reſolution, they watch'd a fit Opportunity, and kill'd him. Some, which ſaw what was done, endeavour'd to apprehend them; they did what they could to defend themſelves. Whilſt the Conteſt laſted, a Captain of a Galley happen'd to come by, who was friend to *Streblodeſpotes*, & having demanded of the ſlaves a Reaſon of their Action, one of them replied, Our Maſter was infinitely ſevere in his Commands, and ſaid he could do us no wrong what

* *A perverſe Maſter.*

* *An evil ſervant.*

* *A perverſe Maſter.*

tasks

tasks soever he set us, or what Punishments soever he inflicted, because his Dominion over us was gain'd after the same manner by which Men subdue Beasts; and we thought we might, as soon as we could, re-gain our Liberty, Right according to his own Law depending merely upon greater Strength. It may be so, said the Captain; and since I have more Power then you, I will take punishment of you for the Death of my friend; and immediatly commanded his Servants to kill them.

Here [a] *Philalethes* interrupting his Servant, and turning to *Bentivolio* and * *Amyntor*, said, I did easily foresee that such as these or worse Mischiefs would soon happen under the forlorn Government of [c] *Antitheus*; and ask'd his Servant if he did not see *Antitheus*. Only once as he pass'd by in a Coach I saw him through the Glass of my Chamber-Window, replied his Servant; for he doth seldom go abroad; and never without a very strong Guard, alwayes fearing lest some of *Alethion*'s friends should stab him. *Philalethes* ask'd him how he was reported to spend his time. He answer'd, Much after that manner which *Sardanapalus* us'd in *Ninive*. Who are his usual Companions? said *Philalethes*. As I was informed I will acquaint you, replied his Servant, for I durst not venture into the Castle. He hath made [d] *Pasenantius* and [e] *Antholkes* his Principal Secretaries [f] *Dogmapornes* is his Favorite, [g] *Panthnetus* is the Steward of his House, [h] *Philedones* his Treasurer, [i] *Alynetus* his Chief Justice, [k] *Antantus* is the Captain of his Guard, and his Brother [l] *Proselenus* is his Lieutenant: [m] *Psycopannyx*, [n] *Saprobius*, and [o] *Udemellon* are of his Bed-chamber: [p] *Medenarete* is his Minion, [q] *Astromantis* with his inseparable Companion [r] *Thaumaturgus*, are his Physitians; [s] *Scepticus*, [t] *Hypsagoras* and [u] *Antigraphus* are general Buffoons to them all. I hear also that one [w] *Hieronimus* lately come to town, hopes, by the Intercession of *Hypsagoras*, to be entertain'd by *Antitheus*, and that [x] *Anopheles* doth much favour him. [y] *Gastrimargus*, [z] *Cantharus* and [a] *Aphrodisius* are all preferr'd by *Philedones*. This is all that I could learn in *Polistherion*. *Philalethes* said nothing, only shak'd his head, and bad his servant withdraw. When he was gone, *Bentivolio* desired *Philalethes* that besides his pardon for their former troublesomeness, he would please to oblige himself and *Amyntor* with a short Character of the forementiond Persons, adding that upon the hearing of their old Names he could not but imagine that they were observable for some singular Qualities.

I shall willingly do it, said *Philalethes*. [b] *Pasenantius* is a man of a most perverse Disposition, and so is [b] *Antholkes*: they both take a great delight in contradicting what others assert, and think nothing well said or done but by [c] *Antitheus* and themselves: They are very agreeable to his Humour, because they have a rare faculty in minting new Words and Phrases, of which *Antitheus* makes no small use; for by expunging all known Terms, he hopes to extinguish all receiv'd Opinions, and to introduce his new Phylosophy into the World. But his Expectations have a very weak Foundation; for it is observ'd that after he hath taken much pains to divulge some hidden Mystery in strange Sentences, he hath been found only to have wrap't up a Falshood in unusual Terms, or to have obscur'd some common Notion which every Novice understood as soon as he had enter'd the first confines of Study, and could have express'd in better Words. Shall I give you a taste of Variations by which he hath advanc'd a Philosophical Ignorance? For God, he hath put Nature; for Providence, Chance; for Creation, Eternal Vicissitude; for Prescience, Fate; for Liberty, Omnipotence; for Contingency, Necessity; for Possible, Future; for History, Mystery; for Cruelty, Justice; for

[a] *A Lover of Truth.*
* *An Helper.*
[c] *An Athiest.*
[d] *One contrary to all Men.*
[e] *One who draws the contrary way.*
[f] *The opinion of a Whore.*
[g] *One who esteems all things Mortal.*
[h] *A lover of pleasure.*
[i] *An Imprudent person.*
[k] *One who ascribes all to himself.*
[l] *One born before the Moon.*
[m] *The night of the soul.*
[n] *One of a corrupt Life.*
[o] *Nothing after this Life.*
[p] *Vertue is nothing.*
[q] *One who divines by the Stars.*
[r] *One who works wonders.*
[s] *One who doubts all things.*
[t] *A High Talker.*
[u] *An Antiscripturist.*
[w] *One who apes hoy Things.*
[x] *An unprofitable person.*
[y] *An insatiable Eater.*
[z] *A Tankard.*
[a] *A venereous person.*
[b] *One who draws the contrary way.*
[c] *An Athrist.*

for Diſcourſe, contradiction; for Philoſopher, Dictator, for Hypocriſie, Wiſdom; for Religion, Mockery; for Theology, Atheiſm.

[c] *The opinion of a Whore.* [d] *One who denies Providence.*

Of [c] *Dogmapornes* you have heard ſomething already; and of his Unworthy Opinions concerning the Divine Providence, in the ſtory of [d] *Apronæus*: he hath many more of the ſame nature, for which, as being very fit to be entertain'd in Brothel-Houſes, but worthy to be baniſh'd from all Civil Societies, becauſe they ſend down a miſchievous influence upon Humane Life, he was call'd *Dogmapornes*. I have often fancied that his Countenance doth very much reſemble the Air of the rebellious Giants, and that he is much of that Diſpoſition which did ſo corrupt the Manners of the old World, that Almighty God was provok'd to deſtroy them with a Deluge. If ever Apoſtate Angels begot Children upon Laſcivious Women, he may well be thought to have come of that Race.

* *One who aſcribes all to himſelf.*

* *Autautus* would have us believe that the World made it ſelf, or at leaſt, did of it ſelf Eternally exiſt in looſe Atoms, and that after many wild encounters, the jumbled particles, (as if they were playing at the ancient ſport of Oſcillation) did at laſt luckily throw themſelves into that infinite number of rare figures of which this World conſiſts. * *Proſelenus* is of the ſame opinion, and is uſually very troubleſome to the Company where he happens to be, with ſtrange ſtories of Men whom he affirms to have been fifty thouſand years older then the Moon; and hath fram'd many Fabulous Tales of *Eve*'s Great Grand mother, whoſe Father, as he ſays, was call'd * *Præadamita*. He affirms alſo, almoſt in the ſame words with the * Atheiſt of *Florence*, that we ſhould have certainly known the Cuſtoms and Accidents of the former World, but that a great Deluge happen'd in *Adam*'s time, by which all the Records of the foregoing Ages were deſtroy'd, and no Perſons preſerv'd but *Adam* and his Wife, two Mountainous Shepherds; and that *Adam* to gain the Glory of being reputed the firſt Father of a new World (a ſtrange Ambition to ſeize upon the thoughts of a poor Shepherd) agreed with his Wife to conceal the knowledge of that which was deſtroy'd, from their Children: by which means it came to paſs, as he gueſſes, that we have only the notice of about five or ſix thouſand years time; but ſuppoſes that *Adam*'s Poſterity did find ſome Remembrances of another State, yet, to ſupport the Honour of their Family, reckon'd them but Fabulous Devices made by ſome of their Predeceſſours.

* *One born before the Moon.*

* *One born before Adam.*

* *Machiavell.*

* *A Lover of pleaſure.*

* *Philedones* is one wholly devoted to a Voluptuous Life, of which he hath made choice as his only Happineſs, as he ſaith, meerly in Imitation of the Exemplary Vertues of the Epicurean Gods, who rejecting the troubleſome Cares of this lower World, do nothing but feaſt themſelves in Heaven. He was inclin'd to Senſuality by his Natural Complexion; but when he doubted a man was made for more noble purpoſes then thoſe of which a Swine is capable, he was confirm'd in his way by two of his Companions, [a] *Panthnetus* and [b] *Vdemellon*, who made him believe that Men have no ſouls, but that as they are born and grow like Beaſts, ſo they wax old and die as they do, and are not accountable in another World for what they do in this. When he put this ſcruple to them, But what if the Soul ſhould be Immortal? You need not fear that, ſaid they; for if Souls, ſuppoſing that there are ſuch things, did not periſh with their Bodies, they would be ſo thick crowded together in the other World, that ſome of them would have been glad of the Errand to come and tell Atheiſts of their Errour, and reprove them for ſpeaking againſt their Exiſtence. With ſuch fooliſh Arguments they have perſwaded poor [a] *Philedones* to believe that all Felicity is in Pleaſure

[a] *All Mortal.* [b] *Nothing Future.*

[a] *A lover of pleaſure.*

ſure, and that only to be meaſur'd by the Belly; and with the help of * *Gaſtrimargus*, || *Cantharus* and † *Aphrodiſius*, whom he hath made Purveyors for his inordinate Appetites, He is ſo improv'd in Luxury, that he will not eat without a Deaths-Head hung over the Table, nor drink but in a *Priapus*, and will have none to preſent his *Ambroſia* but a *Ganymede*. He repents of nothing but the Time which when he was young he loſt in ſerious Studies; and to ſignifie to the World that he is a real Convert, he hath declar'd that he will have no remembrance after Death, but a Monument made after the faſhion of that Statue which *Sardanapalus* had at *Anchiala*, and this Epitaph upon his Tomb, HERE LIES ALL PHILEDONES.

* A great Eater. || A Tankard. † A venterous perſon.

* *Pſychopannix* creates his Companions ſome diſturbance, for he contends that the Soul is a ſubſtance diſtinct from the Body, and ſhall awake again, though it ſleep a while in the ſtate of Separation, being not able to live out of the Body: but becauſe he was in ſome doubt whether the Soul, having ſnor'd many hundreds or thouſands of years without ſo much as any Dream of Life or Senſe, will not afterwards be unable to know it ſelf again, they were content to take him into their Company as an Honeſt Heretick: but of late || *Udemellon* hath made him much more acceptable, for, as the only way to make him hope to eſcape the Puniſhment of a Wicked Life, he hath perſwaded him to be of his Opinion, That there is no Judgment to come, and that the Reſurrection is a mere Fable.

* The Eternal night of the ſoul. || Nothing to come.

† *Aſynetus* is one whoſe part in this Infernal Tragedy is, with a ſcurrilous boldneſs to traduce the notion of Conſcience; and he hath acted it ſo to the Life, that thoſe which have ſeen him have imagin'd that he hath often ſtab'd that tender part of his Soul: But ſome that know his Conſtitution ſay, that ſuch a callous Matter is grown round about his heart, that no Dagger will pierce it. He doth teach Men to take off the ſenſe of Sin by committing it often; that is, to contract an Habitual Impenitency by a frequent Repetition of Wicked Actions, and to rifle the Native Modeſty of their Souls, by adding greater Crimes to ſmaller Sins: herein following the damn'd Example of thoſe Traitors who make it their Excuſe for committing the higheſt Villanies, that they have already done ſuch as can be defended by no other Means. He hath utterly ſpoild a young Gentleman call'd * *Saprobius*, whom he hath made a miſerable Spectacle of a Vicious Life; Sin hath done its utmoſt upon him, having now left him nothing but a deſpairing Soul in a putrid Body. I look at him as irrecoverably loſt, becauſe he is mortified to all ſenſe of Ingenuous Principles; by which means he hath broken off from himſelf thoſe Handles by which God doth take hold of us, and ſeems to have murther'd thoſe friendly Guardians which God hath appointed to reduce ſuch as think to free themſelves from their Obedience by a rebellious Flight.

† An Impudent perſon. * One of a corrupt Life.

* *Medenarete* is a She-Philoſopher, and ſo in many reſpects acceptable to † *Antitheus*. Her Opinions are very conformable to *Saprobius* his Practices: She eſteems Vertue nothing but Words, Laws the Opinions of Men in Power; She denies that there are any Eternal Rules of Righteouſneſs, which took their Original only from God, or that there are any Indiſpenſable Principles of Good and Evil, or that God hath written any Laws upon Humane Nature in any other ſenſe, but that Vertue and Vice are determinable by the Cuſtoms of divers Countries, and holy Rules variable according to different Fancies of ſeveral Ages or Perſons: That Religious Conſtitutions are only founded in the Wills of Princes, and Piety ſupported by the Credulity of the Ignorant Vulgar, and the Obedience of

* Vertue is nothing. † An Atheiſt.

ſuch are as forc'd to do what they are commanded. She doth boldly affirm that it is only a Ruſtick Baſhfulneſs, or elſe a Cowardly Fear, that hinders Men and Women from ſaying or doing any thing when they are out of the reach of the Law; and that what is abhorr'd by all the World as moſt Evil, would become good if it pleas'd thoſe who have Authority to determine ſo; and that what is generally embrac'd as naturally Good becauſe it agrees with the Common Principles of all Mankind, would become Evil, and ought to be rejected as Wicked, if the Laws of Men did appoint ſo. This is that brave [a] *Medenarete* with whom [b] *Antitheus* is infinitely inamour'd.

[a] *One who eſteems Vertue as nothing.*
[b] *An Atheiſt.*

What [c] *Aſtromantis* is, you may partly gueſs by thoſe wild Notions of Fantaſtical Aſtrology, of which you have heard ſomething in the Prince's Diſcourſe with *Diaporon*. His Cuſtom is to tell ſtrange Stories, and to pretend an extraordinary Ability to do great Matters by reaſon of his peculiar acquaintance with the Stars; which he eſteems the Principal Ability of a Phyſician, and abſolutely neceſſary to one that hopes to be ſucceſsful. [d] *Thaumaturgus* is a Jack-pudding to the Mountebank, and goes along in his Company much-what with the ſame Grace that the Monky doth with the Bears. I will not trouble you with any longer Deſcription of him, you will quickly hear of him in [e] *Poliſtherion*. [f] *Anopheles* is an intimate friend of *Aſtromantis*: he is wholly taken up with making of Taliſmans, *i. e.* uſeleſs Images Imboſs'd or ingraven in Stone, Wood or Metal, under certain Conſtellations, made to repreſent ſome Celeſtial Planet or Conjunction of Stars; that is, bearing the Figure of thoſe living Creatures which are deſcrib'd in the Heavens, and eſpecially in the *Zodiack*, which hath its name from them. Theſe being thus compos'd, as he ſaith, receive a Power from above; for the Stars being much taken with the Reſemblance of their Figures, ſend down potent Influences upon thoſe ſmall pieces of Stone, Wood or Metal, which they not only retain themſelves, but are alſo able to impart to other Matters of the ſame Figure, as to a piece of Clay or Wax taking an Impreſſion from them. His Taliſmans thus made, do, as he would make us to believe, in a natural and conſtant way ſtrange VVonders: as for Example, they drive away Serpents and Rats from Cities, cure thoſe which are bitten by mad Dogs or ſtung by Scorpions, chaſe away hurtful Inſects of the Fields, as Locuſts and Caterpillars, and deliver People from the Peſtilence and all Contagions of the Air; nothing of all this depending upon any Converſation with Spirits; which he eſteems Fancies.

[c] *One who divines by the Stars.*
[d] *One who works wonders.*
[e] *The City of Beaſts.*
[f] *An unprofitable perſon.*

Thus, as he ſays, he hath receiv'd the old Art by which the Jews made Teraphims, and the *Arabians* and *Ægyptians* fram'd Statues according to the Rules of Aſtrology and Natural Magick, and having fetch'd down the Spirits of the Stars, impriſon'd them in theſe Shrines much after the ſame manner that *Dæmons* are ſaid to be included in Humane Bodies, by which means their Taliſmans of Braſs and Stone do move and ſpeak, and reſolve thoſe Queſtions which are propounded to them: I ſuppoſe *Roger Bacon*'s Brazen-head was ſome ſuch thing. By this Art the *Brachmans*, whom we muſt not think to have been Magicians, made Boys of Braſs, which ſerv'd in their Meat, and fill'd VVine to the Table when they entertain'd *Apollonius*. It may be that by a reſemblance of this rare Philoſophy the *Laplanders* make Iron Frogs, which hop upon a little Drum whoſe Head is fill'd with many barbarous Characters drawn with blood, and as they reſt upon different Figures enable thoſe which look upon them to divine concerning Wind and VVeather, and direct them concerning Fiſhing and Hunting.

Why

Why may not the *Laplanders* fancy ſome of the *Figures* in the *Zodiack* to be Frogs, as eaſily as others can ſee Fiſhes there? Who knows but the Piper of *Halberſtade* was of this Profeſſion, and had ſome Taliſmans in his Pocket when he drove the Rats into the River and the Boys into the Hill? Thus *Nectanabo*, a glorious Inſtance of this Heavenly Skill, made Ships of Wax, no doubt under the Influences of *Argo*, and then drown'd them, by which means he ſunk thoſe of his Enemies; as Witches make Images of wax under ſome Malignant Aſpect, and then prick them with Pins or melt them, when they would afflict or deſtroy thoſe perſons which are repreſented by them.

As Experience doth manifeſt the Truth of theſe Effects, ſo he ſays the Reaſon is evident from the Nature of Reſemblance, which draws the Power of the Stars to Bodies which are imprinted with like Figures to themſelves; Imagining vainly that, becauſe ſome Inanimate things do bear the Images of others that have Life, that the Figure doth both form the Matter, becauſe Toads are ſometimes found in the midſt of a firm ſtone, and give it Operation, becauſe Plants are ſometimes Medicinal to that Member of Humane Bodies which they reſemble: not conſidering that thoſe ſmall particles of Matter which have a Vegetative Power are alſo endued with a plaſtick Vertue, by which they form themſelves into thoſe Figures which are ſutable to their Natures. So the Seminal Atoms which are preſerv'd in the Aſhes of a Roſe in a Glaſs, are rais'd through the Aſſiſtance of Fire into the colour and figure which the Flower had before it was reduc'd to Powder. He doth not mind alſo that many things which are mark'd have no Operation upon thoſe living Creatures to which they are like; and that where they have, it is God's care of our Good, who by theſe external Signatures hath given us notice of the Vertue which he hath put into the Nature of things: as by the red Drops which are viſible in the Stone call'd *Heliotropium*, he hath ſhew'd us with what we may ſtop blood, and without which Natural power the Figure which he talks of would do no more good, then ſoft Butter will ſtab a man being made up into the Figure of a Dagger. But that which he ſays concerning their deriving a power from above by the ſimilitude which they have of ſome Celeſtial Figure, is moſt ridiculous; for who knows not, that hath ever look'd upon the face of the Heavens, that the *Scorpion* in the Zodiak is no more like the *Scorpion* in the Earth then a Cat; and that the ſign call'd *Aries* reſembles a Bull as much as a Ram? And what thing is ſo different from another, but they will be able to reconcile it in their great Fancy, who imagine the Seven Stars to be a good picture of a Bear? So a Jewiſh Aſtronomer pretending to read the Deſtinies of Kingdoms in the poſition of the Stars, form'd each Star into ſuch a Character as fitted the Notions which he would have expreſs'd by the word which was to be made up of them; and another poſſeſs'd with a different Imagination makes other Figures of them, and ſo ſpells the ſame Stars into other Syllables, and at laſt reads them into a quite contrary ſenſe to the former.

But **Anopheles* ſupplying the Defect of Real ſimilitude with Imaginary, is ſo abus'd with this Idle Fancy, that he thinks thoſe men to have but a weak Faith & ſmall Learning, that do not believe that all ſuch as are born under the ſign of the *Ram* will be meek like Sheep, and thoſe which had the *Lion* for their ſign will be valiant. So all that had the ill luck to be born under the Dart of *Sagittarius* muſt be kill'd; and all thoſe ſuffer Shipwrack whoſe Nativity was ſo diſpos'd by the Bucket of *Aquarius*. He tells the World that all and only ſuch as receive influence from *Virgo* in their Birth, ſhall have diſhelv'd Hair, be Beautiful and Modeſt, and have no

* *An* unpro-fitable perſon.

Children; giving us leave to infer that no Æthiopian, no Mother, no Whore, ever had the Virgin in their Horoſcope.

I ſhould have wonder'd that any man could found a Belief of ſuch ſtrange things upon ſo weak Principles, but that I remember how this vain Reſemblance fancied againſt all ſober Reaſon hath abus'd conceited people in other Caſes. So *Ananias Jerancurius* thought he could explain the Prophecies of *Daniel* and St. *John* by the Figures of two Fiſhes which were taken up not very long ſince, one upon the Coaſt of *Norway*, the other of *Pomerania*; which he might undertake as rationally, as another could perſwade himſelf that we are to reckon juſt ſo many years from the Death of our Saviour to the World's End, as there are Verſes in *David*'s Pſalter. Thus ſome have pretended under a pleaſant Influence from ſome jocund Conſtellation, to frame a piece of Iron which ſhould make a Woman that paſs'd over it to laugh and ſing; and have boaſted that from a ſad Planet, I ſuppoſe it muſt be *Saturn*, they will draw ſuch a Melancholick influence into a Load-ſtone, that being laid under the bed of a Woman that is not Chaſte, it will make her talk in her ſleep and confeſs her ſins, or fall out of her bed, eſpecially if ſhe put off her left ſhoe before her right.

[a] *A Lover of Truth.* [b] *An Helper.*

I am glad, ſaid [a] *Philalethes* continuing his Diſcourſe, that theſe Fancies make you merry; (for *Bentivolio* and [b] *Amyntor* could not forbear laughing) I was afraid you would have been wearied, for I made my ſtory the longer becauſe *Anopheles* will not converſe freely with ſuch as you are, and takes a great pride in concealing the Myſteries of his Admirable Art, and will by no means prophane them or expoſe them to Contempt by Communication: for he ſuppoſeth they are *Curioſities unheard of* before his time, and which none knows but himſelf. But ſince your patience holds out ſo well, I will alſo give you an accompt of [c] *Scepticus*. He is one of the Buffoons general to this wild Company, and hath accuſtomed himſelf ſo long to believe or dis-believe any thing, that he is now not much unlike thoſe people who, having loſt their Palate by the Malignity of ſome Diſeaſe, are not able to diſtinguiſh the various Reliſhes of good or bad Meat. His chief Employment is to make a ſtrange kind of Ballance according to ſome Rules which he hath receiv'd from one *Pyrrho*, and his hopes are, that when it is finiſh'd he ſhall by this rare Inſtrument be able to bring Truth and Falſhood to an *Æquilibrium*. He is aſſiſted in this Deſign by [d] *Hipſagoras* and [e] *Antigraphus*. He hath lately open'd a new Academy, in which he reads weakly Lectures out of three Books which he hath written (call'd *Labyrinths*) concerning the Art of Dis-believing all things. In the Firſt he aſſerts, That there is Nothing: In the Second, that though there be ſomething, yet it is not Comprehenſible by men: In the 3d, That though we do underſtand ſome things, yet we cannot explain them to others. He hath two orders of Scholars: thoſe which are of a lower Rank he calls *Degrues*, which are ſuch weak Wits that they doubt concerning moſt things which others aſſent to. Upon the other which are of a higher Form he hath beſtowed the title of *Forts Eſprits*, whom by his artifices he hath brought to that Perfection, that they believe nothing. They are ſo valiant, that they will talk in defiance of their own Faculties, & are able to ſwallow the greateſt Contradiction as eaſily as a *Hector* can drink a Frog in a Glaſs of Wine. They make no queſtion but a Part may be as big as the Whole, and that, for any thing we know, Men may be and not be at once; or, which is all one to them, they may be dead when they think themſelves alive. *Hypſagoras* is one of his chief Proſelytes, and ſpeaks infinitely in the praiſe of his Maſter, preferring him before all the Philoſophers

[c] *One who doubts all things.*

[d] *A high Talker.* [e] *An Antiſcripturiſt.*

[1] *A High talker.*

ſophers that ever were in the World, except *Pyrrho*: deſpiſeth thoſe which ſay they find in their Souls connate Notions of Truth and Falſhood, and a natural ſenſe of Good and Evil; and rejects the moſt approv'd and general Sentiments of Mankind: ſays, that all Diſcourſe is but the Sentences of Blind men concerning Colours, and Induſtry is but mens Inquiry after they know not what; and that it is as certain that men have no *Criterion* to diſcern by, as it is a great doubt whether there be any Men or no. He will ſwear often (for he accompts Oaths as neceſſary Ornaments of Gentile Speech) that we cannot diſtinguiſh the brighteſt Day from the darkeſt Night, and that no man can tell when he is awake. He affirms, that if men do but ſpeak boldly and make a noiſe with great words, that Non-ſenſe is as good as Senſe, and that

The Gentle Whale whoſe Feet ſo fell
Flie o're the Mountains Tops,

is as good a Poem as any Ode in *Horace*; that *Ovid*'s Metamorphoſes is as true as *Polybius* his Hiſtory, and that *Tom Thumb* is a Book altogether as uſeful as *Plutarch or Seneca*. He ſuppoſeth Stones to underſtand as much as Men, and that pieces of Wood can ſpeak, but they are ſullen and will not. In ſhort, he aſſerts that we ought to believe Nothing, and that he doth not believe himſelf.

[g] *Scepticus* hath ſeduc'd many young Wits into his Academy, and hath gratified the Licentiouſneſs to which their Age is but too prone with ſuch pleaſing Principles, that he hath made himſelf an abſolute Maſter of their Souls, and they have ſworn unreſerv'd Obedience to his Orders.

[g] *One who doubts all things.*

I remember, a Gentleman riding with him upon the Rode, and hearing him often ſay that we are ſure of Nothing, told him that his words did include a Contradiction: for if we know that we know nothing, we are ſure that we are Ignorant. This Argument doth not prove what you deſire, replied [h] *Hypſagoras*, for it is but like a purging Potion, which expelling many Humours doth withall carry away it ſelf. I rather think, ſaid the Gentleman, that it is a Counter-poiſon, which freeing the Soul from the dangerous Infection of an irrational Incredulity, reſtores the Mind as it works to ſo much health, that it is able to conclude that it knows at leaſt its own Ignorance, and ſo makes an Antidote of Venome: The Argument proving it ſelf by this means of as good Effect to the Soul as our Bodies find of Phyſick, which when it is purg'd away leaves us in a more healthful condition. But there are better Arguments againſt brutiſh Unbelief, and I ſhould wonder what hinders their operation in you, ſaid the Gentleman continuing his Diſcourſe; but that I know your Sect is extremely diſtemper'd with a ſtrong Connexion of Ignorance and Pride, which is manifeſt, beſides divers other things, in this, that you would have us believe you that we ought not to believe none.

[h] *A high Talker.*

Diſcreet Perſons have left off to diſpute with [i] *Scepticus* and his Diſciples, knowing that it is to no purpoſe to talk to ſuch as obſtinately deny the moſt evident things in the World. Some years ſince we wondred at a ſtrange ſtory which was told us of a Village in *Africk*, whoſe inhabitants were all ſaid to be petrefied; but now I think it is no ſuch great matter, ſince I have ſeen men in our own Country transform'd ſo far into a degenerous Nature, that they are mortified to common ſenſe. I will tell you a Trick which was lately put upon [k] *Iſoſthenes*, one of *Scepticus* his Admirers, at a Gentlemans Houſe whoſe name is [l] *Antiſthenes*, by a witty Youth who waited

[i] *One who doubts all things.*

[k] *One who thinks Falſhood equal to Truth in probability.*

[l] *One who oppoſeth Iſoſthenes.*

waited at the Table where he was at Dinner. The Youth had heard him talk as he thought very absurdly, That our Knowledge is so imperfect, that we are not assured of any thing; and resolving to venture a beating by making a waggish trial whether *Isosthenes* did believe what he said, or spoke only in a way of proud contradiction to the sense of all the World, he procur'd two of his Fellow servants to assist him in his Design. His Device was this; When *Isosthenes* call'd for Wine, he gave him a Glass of Vinegar; which when *Isosthenes* had tasted, What, (saith he) dost thou abuse me, Boy? I ask'd for Wine. And I gave you Wine, saith the Youth. No, replied *Isosthenes*, this is Vinegar. Do not believe that, Sir, said the Youth, it is Wine. It is so, said his Associates, for we saw him fill it. Ha! said *Isosthenes* with a passionate Air, shall I not believe my self? The smell is not that of Wine, the colour is very different, and the taste quite contrary. Sir, replyed the Youth, our Senses deceive us; for any thing that I know, Vinegar and Wine are the same, I have no faculty by which I can distinguish one from the other. I beseech you be not displeas'd with me, for it is my unhappiness that I do not know any sign by which I may be assur'd what Liquor is Wine, what is not, or whether there be any Wine or other Liquor in the VVorld. *Isosthenes* was not a little angry; for he saw himself abus'd, and was the more vex'd because the Company laugh'd at him; for whilst the Youth defended himself by disputing against him with his own Arguments, they were much pleas'd to see how cunningly he had insnar'd him, and made him endure the practice of his own Rules. But *Antisthenes*, to appease the wrath of *Isosthenes*, prudently told him that it was below him to be angry at a saucy Boy, and order'd the youth to be carried forth and beaten for his Presumption; though in his Mind he approv'd his fault, knowing that besides these which his servant had us'd, there are no other means to reduce such obstinate Dissemblers to their Right Mind, except burning Coals or good Cudgels. This *Isosthenes*, amongst his other Fooleries, used to dispute against Motion, and pleas'd himself with this trifling Sophism to make good his Opinion; if any thing be in Motion, it must be moved either in the place where it is, or where it is not. It is not moved in the place where it is, for there it rests: And it cannot move in the place where it is not, for how can any thing act in the place where it is not? It happen'd as he rode one day out of the City he fell from his Horse, and having put his Shoulder out of joynt, he was forced to betake himself to *Sotericus*, a noble Chirurgion, and to desire his help. *Sotericus* having heard of his Humour, resolv'd to make himself some sport with * *Isosthenes*, and told him that his Shoulder was in the right place, and that it was impossible for his or any other mans to be dislocated; alledging that no bone could be put out of joynt but by moving out of the place in which it was, or in which it was not; neither of which are possible. *Isosthenes* seeing himself jeer'd, pray'd *Sotericus* to use no Arguments in that point with one that was necessitated to dis-believe them by the great Pain which he felt, and also a disability to use his Arm. Very well, replied *Sotericus*; since you are convinc'd of your Folly in arguing against Motion by the dislocation of a Bone, I will confirm you in your right Mind by putting it into its place again.

* *One who endeavours to Equal the probability of Falsehood with Truth.*

I have now, proceeded [a] *Philalethes*, given you the Characters of all; *Antitheus* his Companions, except [c] *Antigraphus*, and I must not omit him; for as he joyns with [d] *Scepticus* and [e] *Hypsagoras* in decrying the Conduct of Natural Reason, so he hath a particular delight in vilifying the Assurances of divine revelation. His common Sport is to jeer at Religion, and he thinks they

[a] *A Lover of Truth.*
[b] *An Atheist.*
[c] *An Antiscripturist.*
[d] *One who doubts all things.*
[e] *A High Talker.*

they have but a fooliſh Wit who ſcruple to make a Jeſt of any thing. He ſays that *Protagoras* was but a Cowardly Fellow, becauſe he did not write more poſitively, and reviles the *Athenians* for burning his Books, only he ſays they did ſomething expiate their Crime by giving Hemlock to that troubleſome Moraliſt *Socrates*. He is deputed by *Antitheus* to quarrel with all Books which contradict the Opinions and Practices of his Sect, eſpecially to diſparage the Authority of the Holy Goſpel: which he endeavours ſometimes by taking occaſion, where none is given, to blame the Matter; ſometimes he diſlikes the Style, ſometimes he falls foul upon the Author, ſometimes reviles his Scribes; ſometimes he pretends an incongruity in the Hiſtorical Narrations; at other times he vilifies the Rational ſenſe: Being unable to diſtinguiſh between ſeeming Differences and real Contradictions, or to explain things which are obſcurely expreſs'd, he puts the diſhonour of his own Imperfections upon others, and accuſeth the Holy Writers ſometimes of Falſhood, alwayes of Ignorance. Sometimes he quotes the perſonal Infirmities of ſome Writers which they have confeſs'd; and makes, what he had never known but that they told him, Objections againſt their Books; expreſſing Malice where they have ſhewn Ingenuity: for it was not Imprudence but Humility in them to acknowledge their own Weakneſſes, whoſe Deſign was not to do Honour to themſelves, but to ſerve their Great Maſter; and made it impoſſible for generous perſons to think that they would lie in his behalf, when they ſpoke true againſt their own Intereſt.

Sometimes he abuſeth that Holy Book by taking ſingle Words and pieces of Sentences out of ſeveral places, and putting them together, as if he were making a *Cento Biblicus*: by this means forcing them to expreſs a Ridiculous ſenſe, which thoſe Divine Leaves abhor, and endeavouring to make others think that they favour abſurd things, though whoſoever turns them over knows that if they mention them in one place, they condemn them in twenty. But ſuch Unworthineſs doth become one that hath taken ſome of the Fragments of *Celſus*, the worſt leaves in *Lucian*, and having bound them together with ſome of the moſt putrid pieces of *Vanninus*, *Aretine* and *Rablais* hath made them his Bible.

In the height of his Impudence he forgeth blaſphemous Cavils againſt the Unſpotted Innocence, the Perfect Goodneſs and Unparall'd Prudence of the Great Prince *Anaxanaction*, and aſperſeth his Diſcipline as a thing founded in Ignorance, and which expoſeth thoſe which entertain it to ſcorn and injury; wilfully neglecting to ſee that which is viſible to all that can read, that as * *Anaxanaction* was the Mirrour of abſolute Perfection in his own Example, ſo his Goſpel is full of wiſe Counſels and prudent Rules; that it is adorn'd with the nobleſt Explications of Vertue, and doth ſo much tend to the Melioration of the World, that no Method was before diſcover'd which in any reſpect could be equall'd with it; and hath ſo fully ſpoken to all important Caſes, that nothing can be added to make it more complete or uſeful; and hath its Credibility ſo ſtrongly ſupported, that no other Book can come into Competition, nor any Caviller be ſucceſsfully Malicious, Its Divine Authority being firſt ſignified by Prophecy and Miracles, and the Truth of what is ſaid in Honour of it confirm'd by Univerſal Tradition.

* *The King of Kings, our Lord and Saviour.*

One thing I ſhould wonder at, but that I can admire nothing which * *Antigraphus* ſays, ſince I know what he is, which is, that he ſhould prevail with himſelf to affirm, as he doth in one of his ſcurrilous Books, That the Founders of Chriſtian Religion had never eſtabliſh'd their Doctrines, but that

* *Anti-ſcripturiſt.*

that among other Devices they burnt the Books of the Heathen Poets and Hiſtorians, and deſtroy'd the Memorials of the Gentile Theology. Here the Atheiſt was ſo unlearned that he had never read, or ſo malicious that he would not remember, that the ancient Patrons of Chriſtianity were Perſons accompliſh'd with all Humane Literature, and both made uſe of the Heathen Books as very fit Inſtruments to overthrow their Idolatrous Opinions and Worſhip, and reſented it as a great Oppreſſion when the Doors of thoſe Schools where ſuch Books were taught were ſhut againſt their Children; and were ſo far from endeavouring to deſtroy any Regiſters of Antiquity, that one of the moſt learn'd of all the Heathen Emperours us'd all poſſible means to be made Maſter of the Library of a Chriſtian Biſhop after his death, knowing it was well furniſh'd with ſuch as he eſteem'd Excellent Authors: and that thoſe Fathers of the Chriſtian Church recorded nothing falſe in their own Hiſtories, is manifeſt, in that they appeal'd from them in their Apologies to the Annals of their Enemies.

But this Impoſtor not much caring what he ſaid, having falſly accus'd the Chriſtians of unhandſome practices, would alleviate it by ſaying, that the Heathens deſerv'd to be ſo us'd becauſe the Profeſſours of Gentiliſm had practic'd the ſame Arts againſt the Sect which went before it. Perverſly imagining (for he never had any Evidence for his bold Aſſertion, but good Records of the contrary,) That it could not be otherwiſe, ſince, as he ſuppos'd, the Sects muſt needs change often in long Periods of time; and thoſe he fancied as long as he pleas'd; and thought he had abundantly proved what he ſaid by a quotation of a later Date, *i.e.* That Chriſtianiſm hath deſtroy'd Judaiſm, and the Religion of the Turks hath overthrown Chriſtianity. Which argument is only a ſtory guilty of manifeſt Falſhood: for Chriſtianity did only reform Judaiſm, which confeſs'd it ſelf to be but a Temporary Mode of Worſhip, and by reaſon of many Imperfections capable of being improv'd; and that Turciſm hath vanquiſh'd Chriſtianity is no more true, then that the Turk is Maſter of all Chriſtendom.

* *A Lover of Truth.*

Here, ſaid * *Philalethes*, I have good reaſon to make an end of ſpeaking, for I have troubled you with too prolix Deſcriptions of Unworthy Perſons. *Bentivolio* and *Amyntor*, ſenſible of their engagement to *Philalethes*, gave him thanks, and being much amaz'd at his Report, thought that this Country, if any in the World, deſerv'd to be call'd † *Theriagene*; but by the Prudence and Civility which they ſaw in *Philalethes*, they perceived that the Apoſtacy was not General, and upon his invitation ſtay'd at his Houſe a few days, both to relieve the Solitude of ſuch an Excellent Perſon with their Converſation, and to enjoy that Felicity in his Company which they expected not in any other part of *Theriagene*. But the Sympathy which they had with the afflicted ſtate of the moſt Princely *Alethion*, and the Miſery which the better part of his Kingdom ſuffered with him, made *Bentivolio* reſolve to depart towards *Poliſtherion*, both to ſatisfie himſelf as to the extents of a ſtrange Calamity, and to inform himſelf whether there were yet any Poſſibilities of Deliverance. He thought he might undertake this with leſs ſuſpicion, ſince he travel'd through the Country as a meer Stranger: and leſt he ſhould make himſelf a more unfit Inſtrument to put his purpoſes in Execution, he took a more ſpeedy leave of * *Philalethes*, and with his faithful Companion || *Amyntor* begun his Journey towards † *Poliſtherion*, deſiring to know the Perſons whom he had already ſeen in Picture, and to view the Country it ſelf of which *Philalethes* had given him ſuch an exact Landskip.

† *Degenerate Beaſts.*

* *A Lover of Truth.*
|| *An Helper.*
† *The City of Beaſts.*

The End of the Fifth Book.

THE

THE SIXTH BOOK: OR, ELENCHUS.

THE second day after King [a] *Alethion* and his Companions departed from [b] *Misopseudes* his House, they arrived upon the Borders of [c] *Theopropia*. They were forc'd to lodge one Night in a Desert peopled only with wild Beasts, and to guard themselves against their harmful Approches by encompassing themselves with Fires. This Wilderness was made horrid upon one side with the dark shades of old Trees, and on the other with vast Precipices, and the Noise of a Roaring Sea which doth perpetually beat upon the Rocks with mighty Waves. Here they reliev'd themselves with Meat and Wine which they carried with them. The next day about noon they came to the famous Cave [d] *Phylace*, situate not far from the Sea-side. *Alethion* having heard strange things related concerning it, did much desire to see if the Truth was answerable to the Report. The Mouth of this Den open'd into a passage so full of Horror and Darkness, that they durst not resolve presently to make an entrance into it. Whilst they remain'd in Doubt, an old man who got a small living by guiding Strangers through the Meanders of that Vault, came toward them with a Dark Lantern and some Torches, offering them his Assistance; and having lighted his Tapers, and distributed to them according to the Number of those who were to go in, he led them the way: They follow'd being encourag'd by the boldness of their Guide; and he was not afraid, having made the Danger familiar by Custom. The Passages were rough, and much like to those broken Stairs which are usually seen in the ruinous Walls of an old Castle. When they had gone about a hundred paces, sometimes climbing upward, sometimes creeping downward, and often winding about; they came to a place, which had the Resemblance of a large Hall and seem'd to be hollow'd out of the Rock, whose Roof was supported with Natural Arches and Pillars. Through this they came to another Room which had the fashion of an old Chappel: upon the sides of it they saw many Images of living Creatures rudely emboss'd, and in the middle some hung down being fastned to the Roof; which whether they were of moist Earth petrefied or Water congeal'd to Stone, they were an Ornament not unsutable

[a] *This Book is so call'd because it contains the Reproach of many falshoods, and the Demonstration of several Important Truths.*
[a] *A lover of Truth.*
[b] *A Hater of Falshood.*
[c] *The Divine State.*

[d] *A Prison. A Description of the sad state of wicked souls in the other world, represented in metaphorical Expressions, which way is used also in the Holy Scriptures.*

to the Place. The Horror of this dark Solitude was much encreas'd by the murmuring Noiſe of a River, whoſe Stream paſſing under many hollow Caverns through ſtreight places where it was pent up by too narrow a Channel, made a ſound not altogether unlike to grones: The water, as far as they could diſcern by their Torch-light, was of the ſame colour with Iron. *Alethion* and his friends were ſtruck with no ſmall Admiration at this ſtrange ſight; and whilſt every one was conjecturing at the Deſign of this Diſconſolate Manſion, I think, ſaid *Alethion*, that it hath been an under-ground Temple conſecrated to Melancholy, or ſome Hermitage where Deſpair hath us'd to dwell, or elſe a dark Priſon where guilty Souls have been ſhut up and made to endure a kind of Hell. You would more confidently pronounce what you ſay, replied the Old man who was their Guide, if you knew what I have ſeen in a remote corner of this Vault. What have you obſerv'd? ſaid *Alethion*. Things ſo extraordinary, ſaid the Guide, that I am afraid you will hardly give credit to the report when I tell you. Poſſibly, anſwer'd the King, you may bring us to the place; and then our Eyes will take away our Unbelief. No, replied the Old man; if I could, I durſt not: for I was ſoundly beaten for my boldneſs, and charg'd no more to diſturb the privacy of the Myſteries which were perform'd in that Place: but as one who not long ſince would needs venture the ſame way told me, a great part of a Rock is fallen down, and hath ſtopt the Paſſage which led to that Dungeon, by which means for ſome years none have been able to ſee or hear any thing. Then let us underſtand what we may by your relation, ſaid the King. I ſhall obey your Command in that, ſaid the Old man, and proceeded after this manner. As I often came into this place to conduct thoſe who deſired to ſee it, ſo I went ſometimes alone into the innermoſt Hollowneſs of the Vault, to ſatisfie my own Curioſity: and comming one day by a troubleſome Deſcent to a low Grate, I ſaw by the light of a ſmall Lamp a Spectacle ſo miſerable, that I can never think upon it without Dread: and as your Eyes tell you that I am but too lively an Image of one that hath been affrighted, ſo by my diſcourſe you will underſtand the reaſon of my wan looks. Through Iron Bars which denied all other entrance but of mine Eys, I beheld ſuch Objects as I never deſire to ſee again; Men and Women whoſe Fleſh was ſo waſted and their Skin ſo diſcoloured, that their Bodies ſeem'd to be only dry Bones inclos'd in black Sack-cloth. Their Eyes were ſunk into their Heads, and ſtared wildly; their Faces were pale like thoſe which are macerated with want of Meat; ſome with their Teeth tore from their Arms thoſe ſmall parcels of Fleſh which were yet remaining upon them: and they perform'd this after ſuch a deſperate manner, that it was manifeſt they endeavour'd rather to expreſs a Rage then to ſatisfie Hunger. Some lay upon the Dirty ground tied back to back, others were chain'd to Poſts with heavy Fetters; ſome were ſtretched upon painful Racks, and others laid upon hot Gridirons: Some made me weep to hear their Sighs; All forc'd me to Sigh to ſee their Tears. I turn'd my Eye no where but I ſaw freſh occaſions to excite an unſpeakable Compaſſion. Some ran up and down diſtracted, and talk'd of Honour; Some ſtruck their Heads againſt the ſides of the Rock, and curs'd their Riches; ſome had Books of Accompts recited and deliver'd to them, which they threw away with a thouſand Expreſſions of Deſpair and Wrath. Some ſate upon the ground with their Arms a-croſs, and ſeem'd to be infinitely amaz'd when they were told what pains they had taken to bring themſelves to this Miſery; and others, who were near them, tore wider the Wounds which bled already, by reproaching them

as

as Causes of their unhappiness too. In other places I saw some hang down their Heads and Curse their mad Obstinacy, and after a howling manner say, What? Could nothing but Hell make us believe that there is a God? Are these intolerable pains the Price of our Sins? Lord! at how dear a rate have we bought a little pleasure? Did those who yet see the Light of the Sun but know to what a filthy Dungeon we are confin'd, they would no longer live in a Voluptuous carelessness, trifling away their Time, as we did; nor think any thing too great to do, or too hard to suffer, to secure themselves from falling into this Infernal Pit, where old Mother Night, Original Darkness, Darkness that may be felt, dwells. Sure it was out of this Magazine of cursed Shades that the Afflicting Angel borrow'd that Pitchy Mist which blinded and fetter'd the *Egyptians*, and here in this Store-house of Plagues he repos'd it again to our unspeakable Torment. Is there no Hope for the Damned? Did those who dispute so eagerly concerning the Duration of our Miseries feel what we suffer, they would think every Day a Year, a Year an Age, an Age Eternity. O Annihilation? how desirable art thou to such as are oppres'd with a being unsufferably tormented? We have heard some say, that they had rather be any thing then Nothing: A short stay in this place would make them change their Opinion. Would to God we had never been, or could yet cease to be. But we wish Impossibilities, being condemn'd to live an Immortal Death.

I will trouble you no further, said the good Old man, with a Repetition of calamitous Words; only before you return I will shew you the outermost Passage which led towards that Mournful place. It is barr'd up, as I told you upon the Inside with the ruins of a Rock. Whilst they were viewing the out-side of it, *Alethion* spied an Inscription over the Door, and causing his Attendance to advance their Lights, he read these following Verses.

This is the Prison of Apostate Souls.
Within this Iron-Grate Vengeance controuls
The Pride of Rebels, fetter'd in such Chains
As Justice makes by linking Sins to Pains.
Accompts are justed Here: Bold Debtors now
Are forc'd to pay, and say, 'Tis what they owe.
Here God's at last acknowledg'd, and Men see
That Sin is something, Hell a Verity.
Here late Repentance dwells. Here Hopeless Spirits
Hate their own Being loaden with their Merits.
Where a tormenting Darkness clearly shows
What God will do when Patience Fury grows.

[a] *Alethion* and his Companions having entertain'd themselves a while with the Contemplation of this strange House built by Nature under ground, return'd to the Lightsome Air; and designing nothing now but to see *Theoprepia*, he made such a good progress in his Journey, that about the time when the Sun went down he came to [b] *Xenodochium*, the chief City of [c] *Philadelphia*. The Governour having understood that some were come to Town, who by their garb and deportment appear'd to be no ordinary Persons, sent two Gentlemen, according to their Custom, to offer what Accommodation could be had in *Xenodochium*. *Alethion's* present condition forc'd him to stand in need of their Courtesie, and the Nobleness of his Soul taught him to accept it with such an excellent Grace, that they found themselves requited where

[a] *A Lover of Truth.*
[b] *A receptacle for Strangers.*
[c] *Brotherly Love.*

they endeavour'd to oblige. They brought him and his Company to the Governours Houſe, who, though he had been us'd to Converſation with generous Perſons, was ſomething ſurpriz'd with the Preſence of theſe Gueſts, eſpecially of *Alethion*; but having quickly ſetled himſelf, he made the Reaſons of his Wonder Motives to a more exact obſervation of ſuch Rules as the preſent Accident made neceſſary to be practis'd. He brought the Prince into Lodgings which were nobly furniſhed, and preſented all ſupplies after ſo handſome a faſhion, that *Alethion* could not but judge the * *Philadelphians*, the moſt civil people in the World. And when he perceived by the excellent diſcourſe of thoſe Gentlemen who attended him, from how great a knowledge their Courteſie did proceed, he had no way to relieve his admiration, but by ſuppoſing that the *Philadelphians* were priviledged with an extraordinary temper of Soul, and by calling to mind, that they were governed according to moſt excellent Rules by the beſt of Princes. Which made him think to what a rais'd hight of Goodneſs brave Kings may elevate their Subjects by making themſelves great Examples: And how ſevere a Sentence they may juſtly expect from God, when he ſhall call them to account for teaching their people to degenerate into a low nature by their own ignoble Actions. And he was apt to determine in his thoughts, That the chief hope of the emendation of humane nature, which all good men pray for, doth much depend upon God's beſtowing vaſt meaſures of a divine ſpirit upon Princes.

* *Such as have brotherly love.*

Though *Alethion* had given order to his Servants to conceal his name, and to allow no other notice of his quality or companions, but that they were ſtrangers, who travelling to ſee the World, deſired before their return home to viſit *Theoprepia*; yet his attempt to conceal himſelf proved ineffectual: For the glory of great Souls, not capable of being hid behind the thin veil of this fleſh, breaks through their bodies with Illuſtrious Rays, and commands Honour ſuitable to their Worth. Thus the *Philadelphians* were aſſured that they had the happineſs to entertain one of the braveſt perſons in the World, though they knew not that he was call'd *Alethion*. The Governour was but young, and had either not been in the Wars of † *Theromachia*, where *Alethion* did nobly aſſiſt * *Theoſebius*; or elſe had forgotten the feature of his face, and other Characters of his perſon. But the Prince, thinking it a neceſſary piece of juſt Civility to let him know whom he had obliged, told him his Name. *Alethion* reſolving to ſtay here one day, both to ſee the City, and to return his acknowledgments to the *Philadelphians*, ſent one of his Gentlemen to *Theoſebius*, to give notice of his arrival in *Theoprepia*; and to ſignifie, that he would wait upon him at his Court, when he ſhould pleaſe to give him leave. This Meſſenger carried news ſo unexpectedly good, that it was above the faith of thoſe who heard it. The King would have puniſhed him as an Impoſtor, if he had not produc'd a Letter written by [a] *Alethion*, whoſe hand he very well knew. [b] *Theoſebius* immediately communicated this news to [c] *Phroneſia* and [d] *Agape*, who were at that time together lamenting the unfortunate death of *Alethion*, of which they had heard two dayes before. This contrary report brought ſo ſudden an alteration upon their Paſſions, that had not Incredulity ſtopt the working of their ſpirits for a while, and made this croſs motion more gentle, it had wrought ſome ſuch dangerous effect upon their health, eſpecially in *Agape*, as frozen people find when they are haſtily removed out of cold ſnow to an hot fire. But when they were not only aſſured that *Alethion* was alive by reading his Letter, but underſtood alſo at how ſmall a diſtance he was abſent from

† *A fight with beaſts.*
* *A worſhipper of God.*

[a] *A lover of Truth.*
[b] *A worſhipper of God.*
[c] *Prudence.*
[d] *Love.*

from them, they could not but permit themſelves to a pleaſing Tranſport of Affection, and ante-dated the joys of his Preſence with the contentment which they took in the knowledge of his Safety, and revenged themſelves upon their Grief by increaſing the ſweetneſs of their preſent ſatisfaction with the remembrance of their former tears.

Theoſebius ſent preſently for [a] *Lyſander*, the General of his Army, and having acquainted him that the Prince of [b] *Theriagene* was arrived at [c] *Philodelphia*, he commanded him to go thither immediately; and taking his Coach and Life-Guard to conduct him with all care and honour to *Phroneſia*. *Alethion* having received this noble invitation by *Lyſander*, roſe up early the next morning, and before it was twelve of the clock came to [d] *Kepanactus*, one of the King's Houſes, which was within a league of *Phroneſia*, where [e] *Theoſebius* intended to dine with the Prince of *Theriagene*. When *Alethion* was now about a quarter of a mile from *Kepanactus*, *Lyſander*'s Lieutenant retiring from the head of his Troop, came to the Coach-ſide, and acquainted his General, that *Theoſebius* at a very ſmall diſtance was upon his march towards them. *Alethion*, impatient of any further delay, ſtept out of the Coach, and went ſpedily to the firſt rank of the Guard; where *Theoſebius* ſeeing him attended by *Lyſander* and his own Servants, alighted from his horſe, haſtning to imbrace one who hath already opened his arms for him, and as ſoon as he could obtain a Power to ſpeak from the vehemency of his Paſſions, ſaluted him in theſe Words. Moſt Dear Prince, the joys which the ſight of you produce in my Soul are ſo great, that I am not able to let you know them, they are too big for words. That delightful original from whence they are derived, is ſuch an unexpected Felicity, that I can ſcarce think you here, though I ſee you. Moſt excellent Prince, replied *Alethion*, I alwaies made my ſelf believe that I had lodged you in the beſt place of my Soul; and I have now received an infallible proof that I was not miſtaken, ſince in your own name you have expreſt the thoughts which I formed there. Although I know I can never equal your noble love with worthy Affection, yet I am ſure my joy exceeds all that was ever produced by the encounter of any other friends. But is it you, *Alethion*? ſaid *Theoſebius* interrupting him: My Deareſt Brother, is it you? And are you come from the grave to revive thoſe who were ready to die of grief for your Death? You might very truly think that I was not alive, replied *Alethion*; for I eſteem'd it a cruel death to be ſo long ſeparated from you, my Deareſt *Theoſebius*: And now I am reſtor'd to life, now I live, whilſt I ſee my ſelf ſo near to the King of *Theoprepia*. We can never be too near, ſaid *Theoſebius*, and then renewed his imbraces; which *Alethion* receiv'd, and made reciprocal with ſuch paſſionate endearments, that all the Company fixt in a delightful amazement, were forc'd to ſhed tears in ſympathy with ſuch a moving ſight.

While the Princes were thus lockt in each others arms, the Queens Coach came up, and [f] *Phroneſia* with the young Princeſs, perceiving that [g] *Theoſebius* had made a ſtop, alighted to come towards them; which put [h] *Alethion* into new raptures of joy: For *Theoſebius* took him by the left hand, and preſenting him to to the Queen and [i] *Agape*, ſaid, Dear Mother and Siſter, receive the beſt of Princes, and our deareſt Friend, *Alethion*. It is poſſible to imagine ſomething of thoſe Paſſions which were rais'd by this ſecond encounter: But all that I am able to relate would be ſo far ſhort of that which was then experimented, that I think I can do them right only by Silence. Who can expreſs the Ecſtatical joys which poſſeſſed the mind of *Phroneſia*

[a] *A deliverer of Men.*
[b] *Degenerate Beaſts.*
[c] *Brotherly Love.*
[d] *The Kings Garden.*
[e] *A Worſhipper of God.*
[f] *Prudence.*
[g] *A worſhipper of God.*
[h] *A Lover of Truth.*
[i] *Charity.*

Phroneſia, when ſhe now receiv'd a Prince from death, who ſaved her Son's life? How could ſhe love him too much, who thought he did never love *Theoſebius* enough? *Agape* could not but be tranſported more then the reſt, becauſe ſhe ſeem'd to her ſelf to have the greateſt ſhare in this happineſs. How welcome this confirmation of *Alethion*'s life was to that fair Princeſs, none but ſhe her ſelf can tell, who had lamented his ſuppoſed death with ſo many tears, that never was any real death deplor'd with more. Though her modeſty would not give leave that ſhe ſhould make the deep ſenſe of her Soul publick, yet ſhe forc'd her ſelf to make thoſe ſignifications of affection which *Alethion* took for more then ordinary good will: And as he was beſt able to make a judgment of ſuch indications, ſo ſhe the more confidently allowed her ſelf to give them, becauſe ſhe was aſſured of their approbation to whom ſhe was accountable for her carriage.

The true Friends of both the Princes could not but take their parts in this ſolemn Joy, which flow'd from the happineſs of thoſe who were dearer to them then themſelves: And the felicity which attended this accident was ſo general, that no by-ſtander thought himſelf unconcern'd in it. As many little Rivulets fill'd with a land-floud, and meeting in ſome wider chanel, ſwell the waters which they find there into ſo great a River, that they overflow their uſual bounds, and uniting thoſe little rills with themſelves, carry them all along in one mighty ſtream: So the particular joys which ſeized upon all that beheld this glorious ſight, joyn'd themſelves into one vaſt body of unſpeakable Contentment, in which every one found his private ſatisfactions doubled by union with thoſe of others. The Princes would have continued longer in this pleaſing entercourſe, but that [a] *Phroneſia*, conſidering how far [b] *Alethion* had travell'd, deſir'd, [c] *Theoſebius* to break it off till they came into the Houſe; where having perform'd the Civility which was due to the Prince, they might afterwards re-aſſume their delightful converſation. When they had dined, they diverted themſelves in the Gardens which belonged to that pleaſant houſe for an hour or two. *Theoſebius* deſiring to return into the City before it was dark, placed *Alethion* with the Queen and the Princeſs in his own Coach, which being open on all ſides did not withhold their ſight from the greedy eyes of the People, through whoſe cheerful Acclamations, ecchoing to the louder noiſe of the great Guns, they paſſed all the way till they came to the Royal Palace.

a *Prudence.*
b *A Lover of Truth.*
c *A Worſhipper of God.*

In the mean while *Bentivolio* and his Fellow-Travellers arrived at [d] *Poliſtherion*. Having ſtay'd there one day he enquir'd of his Hoſt concerning the way [e] to *Sigalium*, a place not far from the City where [f] *Eugenius*, a friend to *Philalethes*, and one who was worthy of the beſt Friendſhip, had a pleaſant Retirement; and where by Silence and a ſeeming Unconcernedneſs in the preſent Affairs, he obtain'd a Protection from the Obſervation of his Enemies. *Bentivolio* and *Amyntor* made a Viſit to him, both that they might know that good Gentleman, and by his means inform themſelves more fully concerning thoſe things which were requiſite to their preſent condition. They told him, that as Strangers travelling through the Country, they could not but deſire to ſee the moſt conſiderable Places, and to enjoy Converſe with worthy perſons; but that they came to him upon the friendly recommendation of *Philalethes*, who, amongſt thoſe many civilities which they had receiv'd from him, had given them, as one of the greateſt of them, ſuch a notice of *Eugenius* as had made 'em bold to put him to this trouble. *Eugenius*, whoſe Temper was to be civil to all, but very obliging where he ſaw great reaſons of endearment, ſoon perceiving that they were no ordinary perſons, gave them

d *The City of Beaſts.*
e *Silence.*
f *A perſon of a noble diſpoſition.*

a moſt affectionate Welcom, and deſired them to make his Houſe their own whilſt they ſhould have occaſion to ſtay in thoſe parts of the Country. *Bentivolio* refus'd that offer, alledging that he could not accept this great Favour without a prejudice to them both; it being impoſſible that * *Antitheus* ſhould be long ignorant of their arrival in his Country, or that he ſhould not ſuſpect ſome Deſign in his entercourſe with *Eugenius*, if he did not firſt make known to him ſuch reaſons of his comming to † *Poliſtherion* as might prevent thoſe Jealous Apprehenſions which are naturally apt to poſſeſs the Minds of Uſurpers: and therefore he requeſted *Eugenius* at preſent only to aſſiſt him with his advice, and to direct him how he might ſeaſonably appear in *Poliſtherion*, and diſcover himſelf to *Antitheus* with ſome fair Advantage. Sir, ſaid *Eugenius*, to morrow *Antitheus* makes a great Feaſt for his Courtiers, and in the Afternoon, to divert the *Poliſtherians* from the Contemplation of the late unpleaſing Accidents, he hath appointed ſome young Gentlemen upon Horſe-back to run at a Ring, and hath given leave that whoſoever pleaſeth may be admitted Competitors; and hath declar'd that he who firſt carries the Ring three times, ſhall receive for a Prize liberty to ask what he will of *Antitheus*. If you have a mind to engage in this Exerciſe, I will go to Court, being invited yeſterday; and as opportunity requires will do you any ſervice which ſhall be in my power. *Bentivolio*, who very well knew the Rites of this Undertaking, was glad of ſuch a happy occaſion to begin his Acquaintance with *Antitheus*, and taking his leave of *Eugenius* with all due Acknowledgments, he return'd to his Lodging in *Poliſtherion*.

* *An Atheiſt.*

† *The City of Beaſts.*

When the time was come which was appointed for the Celebration of this Sport, *Antitheus* appear'd upon a Scaffold attended with his chief Courtiers, and accompanied with many Ladies enrich'd with greatneſs of Beauty and embelliſh'd with fair Jewels. Ten young Gentlemen ſhewing themſelves upon ſtately Horſes ready to perform the deſign'd Action, *Bentivolio* advanc'd towards them: His Horſe was black all over, except one little Star in his forehead, which being Vigorous and of a proud carriage added Grace to his Rider; and he managing his activity with a dexterous skill gave life to that Grace. The Rivals entertain'd him civilly, not being able to diſdain a Gentleman of ſuch a goodly Preſence. Orders being given for the firſt Courſe, they finiſh'd it to the great contentment of the Spectators; but the praiſe of the Action fell only to *Bentivolio* and two more, ‖ *Proſelenes* and * *Alcinous* the Son of *Eugenius*; for the reſt miſs'd the Ring. The next Courſe was perform'd much after the ſame manner, only *Proſelenes* miſs'd the Ring, which *Bentivolio* and *Alcinous* carried the ſecond time. In the third *Bentivolio* and *Alcinous* ſucceeded as formerly, alſo † *Autautus* the Brother of *Proſelenes* had the good luck to carry the Ring upon his Launce; the reſt, either by the unmanageableneſs of their Horſes, or want of Experience in that Exerciſe, miſſing it. The three Courſes being finiſh'd, Victory, which had denied all her other Votaries, hover'd at an equal diſtance between *Bentivolio* and *Alcinous*. As ſoon as *Alcinous* ſaw the Event of the third Courſe, moved not only with thoſe ſingular reſpects which he had entertain'd for *Bentivolio* whom he had opportunity to know at his Father's Houſe, but much pleas'd with his own Good Fortune to be match'd with ſuch a Competitor, that it muſt needs be to his Honour which way ſoever Victory ſhould at laſt diſpoſe the Prize, rode up cloſe to *Bentivolio*, and accoſting him with a ſerene chearfulneſs, ſaid, Sir, I am very glad that my conteſt happens to be with ſuch a gallant Adverſary. Though I ſhould miſs the Prize, I ſhall not

‖ *One born before the Moon.*

* *One who hath ſtrength of mind.*

† *One who aſcribes all to himſelf.*

not be pitied, having been worſted by one whom none can overcome; but ſince our Fortune is yet doubtful, if you pleaſe let us decide it with the repetition of three Courſes more. *Bentivolio* being willing to avoid the Envy which might accrue to him from the Victory, and do him ſome diſſervice in the time of his abode amongſt ſuch as could not be well contented to be overcome by a Stranger, turning himſelf toward * *Alcinous*, told him that it was not fit for him to diſpute the Prize further with one whom he could not but judge to have won it already; alledging that though he himſelf had carried the Ring thrice, yet he expected no advantage from that performance, ſince *Alcinous* had done it before him. No, replied *Alcinous*, you muſt not be Jud'd not to have done it firſt, becauſe we could not both run at once; my order in the Courſes was a thing of Chance, and can give me no pretence to Victory, ſince I was equall'd by you as ſoon as your Turn came: although I am not unſenſible of your Civility, yet I had rather loſe any Prize then receive it diſhonourably. After ſome other words *Bentivolio* was forc't to condeſcend to his Propoſal, and both agreed that the next Miſs upon whomſoever it ſhould happen ſhould end the Controverſie. For two Courſes they were equal; at the third *Alcinous* having the Ill luck to ſtrike the Ring upon the ground, *Bentivolio* putting ſpurs to his Horſe quickly took off the other which was plac'd in the room of it, and took up alſo that which *Alcinous* had let fall upon the point of his Lance. Whilſt all the Spectatours, ſtruck with the Admiration of *Bentivolio*'s Action, accompanied his Victory with a general Shout, † *Antitheus*, though he was of a proud Temper, and utterly indiſpos'd to like any thing which was Excellent in another, could not but enquire who he was; and being told by *Eugenius* that he was a Gentleman who came lately to *Poliſtherion*, having a deſire to ſee the Country, he ſent for him. When he was come, the Beauty of his Perſon, the Gracefulneſs of his Deportment, and the Power of Univerſal Applauſe made *Antitheus* condeſcend to perſonate Civility, and accoſt him thus: Generous Stranger, ſaid he, whoever you are, and whatever your deſign be, you are Welcome; if you had not merited it by your late Performance, yet I eſteem it but a due Civility to your Perſon to grant your whatſoever you can ask in *Theriagene*. *Bentivolio* receiv'd this great favour with much Modeſty, and making that Obeiſance which is due to a Crown'd Head, only deſired that himſelf and two Gentlemen who travell'd in his Company might with his good leave ſtay a while in his Country, and that he might have liberty to divert himſelf ſometimes at [a] *Sigalium* with [b] *Eugenius*, to whom he was obliged for the notice of this Opportunity, by which he had the happy advantage of coming ſo ſoon into the King's Preſence. [c] *Antitheus*, ſurpriz'd with this incomparable modeſty, by which *Bentivolio* both ſhew'd the Generoſity of his Temper and warily avoided the Envy of the Courtiers, replied, that inſtead of granting this as *Bentivolio*'s Requeſt he would make it his own, and entreat him to ſtay in [d] *Theriagene*; adding, that he ſhould look upon it as a great Acceſſion to his Proſperity, if in *Sigalium*, [e] *Poliſtherion*, or any other place in his Kingdom he could find any thing to make his ſtay not unpleaſant. *Bentivolio* having made Anſwer to his obliging Diſcourſe with many thankful Acknowledgments, [f] *Alcinous*, [g] *Proſelenes*, [h] *Autautus* and their Companions paſs'd many Complements upon him, and profeſs'd that they eſteem'd it as a great Prize, that by their Foiles they had gain'd the knowledge of a Perſon that was ſo worthy to overcome. Whilſt *Bentivolio* was making many Civil Returns, *Antitheus* took him away, and entertain'd him

and

* *One who hath ſtrength of mind.*

† *An Atheiſt.*

a *Silence.*
b *A Perſon of a noble diſpoſition.*
c *An Atheiſt.*
d *Degenerate Beaſts.*
e *The City of Beaſts.*
f *Strength of Mind.*
g *One born before the Moon.*
h *One who aſcribes all to himſelf.*

and his Companions with a Noble Collation and various Diſcourſes, and offer'd him Lodgings in his own Palace; which *Bentivolio* thankfully refus'd, and after Supper retir'd with *Eugenius* and his friends to *Sigalium*. Whilſt *Bentivolio* ſtay'd at *Sigalium*, [a] *Paſenantius*, [b] *Antholkes*, *Autautus*, and many others of the Court, ſometimes by order of *Antitheus*, and ſometimes for their own pleaſure, viſited him. From theſe he gain'd a full Intelligence concerning the Affairs of *Theriagene*, and by many Diſcourſes underſtood plainly by what falſe Principles they govern'd their Lives, and offer'd at a Rectification of their Errors: which though he could accompliſh but in a few, the Dominion which Paſſion uſurps over Reaſon being almoſt invincible when it is confirm'd by Cuſtom, yet it was ſome ſatisfaction to his mind to have done that Duty which Charity enjoyn'd; though it was ſome grief to him to ſee the Accompt which he had receiv'd from *Philalethes* ſo fully verified. Sometimes he and [c] *Eugenius* went to [d] *Poliſtherion* to viſit [e] *Antitheus*, where he had no content but to ſee how lovely Vertue is by comparing it with the uglineſs of Vice, which was there repreſented to the Life. At other times he and his friends, under the Conduct of *Eugenius*, travell'd into the Country to ſee the moſt remarkable places in that Kingdom.

a *One contrary to all men.*
b *One who draws the contrary way.*
c *One of a good Diſpoſition.*
d *The City of Beaſts.*
e *An Atheiſt.*

After *Antitheus* by many Converſes underſtood that *Bentivolio*'s Principles were contrary to his, and the manner of his Life quite different from that of his Court, he began to ſuſpect that his coming to *Theriagine* was upon ſome ill deſign; which to prevent, he careſs'd him more then he had done formerly, and offer'd him very honourable Commands: which *Bentivolio* could not accept, being very much wearied with the Unpleaſing converſation of the *Antitheans*, and hating thoſe Actions which had made the Uſurper able to offer entertainment to Perſons of Quality. But to make his Refuſal plauſible, and to hinder *Antitheus* from diſcovering the Truth of his Purpoſes, he ſaid (which was moſt true) that he had ſtrong deſires to return home, and alſo pretended himſelf neceſſitated by very great Obligations to ſerve a Friend of his, whoſe condition, as he lately underſtood, did much require his Aſſiſtance. Indeed his purpoſe was to go into [f] *Theoprepia*, where he heard that [g] *Alethion*, the lawful Prince of *Theriagene*, did at preſent ſojourn, to whoſe Reſtauration he thought he ſhould be able to contribute ſomething from what he had obſerv'd in *Theriagene*. He was the more encourag'd in theſe Hopes, becauſe the time of the Year began to be ſeaſonable for Armies to take the Field; and he made no doubt that [h] *Theoſebius* would ſupply him with ſtore of men, or that Heaven would ſecond them with good ſucceſs. Before he took his leave, he acquainted *Eugenius* with his Intentions, whom he perceiv'd to be no great friend to *Antitheus*, and who promis'd him, if ever occaſion ſerv'd, to further what he deſign'd, and entreated him in the mean while to aſſure *Alethion* of his Loyalty.

f *The Divine State.*
g *A Lover of Truth.*
h *A worſhipper of God.*

Antitheus his Jealouſies being increas'd with the Intelligence that he receiv'd from one of his Spies, who knew [i] *Sympathus*, That *Bentivolio* and [k] *Amyntor* had correſpondence with [l] *Philalethes*, and were entertain'd at his Houſe, he deſign'd to murther them both. But one of *Philalethes* his Kinſmen having notice of his purpoſe, diſcovered it to [m] *Eugenius*, by which means *Bentivolio* and *Amyntor* went away privately to [n] *Miſopſeudes* his Houſe, and ſent a Meſſenger to *Philalethes* to meet them there; from whence they went away all together to *Theoprepia*. Only *Bentivolio*, according to his promiſe, ſent [o] *Nichomacus* to his Brother [p] *Panaretus*, to acquaint him and his Siſter with what had hapned already, and to deſire him and *Sympathus* to meet him at the Court of the Prince of

i *One who pities others.*
k *A Helper.*
l *A lover of Truth*
m *One of a good Diſpoſition.*
n *A Hater of Falſhood.*
o *One who conquers in Fight.*
p *All Virtuous.*

Theoprepia, where they ſhould underſtand what was deſign'd further.

a *A divine Mind.* b *A divine perſon.* a *Theonoe*, *Urania*, and all the Company which were left at b *Theander*'s houſe, rejoyced exceedingly at the ſight of *Nicomachus*, hoping alſo that *Bentivolio* was not far off: And though they found themſelves deceiv'd, they were not much diſpleas'd. For *Nicomachus* told them he was well, and that he and *Amyntor* were gone to c *Phroneſium*, and did intreat *Panaretus* and *Sympathus* to meet them there, whither he alſo himſelf was to accompany them. They gueſſed at the deſign, and could not but approve it: Only they intreated their friends to ſtay with them a day or two, that ſo before their departure they might underſtand the ſtate of d *Theriagene* by *Nicomachus*. Their deſire was granted, and having pleas'd themſelves with the news of *Alethion*'s eſcape, though it was but a repetition of what they heard before from one that came from e *Theoſebius* his Court, they conjured *Nicomachus* to inform them concerning *Bentivolio*'s entertainment in *Theriagene*. *Nicomachus* obeyed their command, and when they had diſpos'd themſelves to hearken to his relation, he acquainted them with what had hapned in the way to *Philalethes* his houſe, and his entertainment there; and made them know the manner of the Prince's eſcape. Then he told them of their journey to *Poliſtherion*, and of their retiring to *Eugenius* his houſe, and let them underſtand how *Bentivolio* made himſelf known to *Antitheus*, and with what Complements he was receiv'd by his Courtiers. *Urania* knowing that *Bentivolio* did not uſe to ſpend his time only in Eating and Drinking, making and receiving Viſits, ask'd *Nicomachus* as ſoon as they had ſupp'd, if they did not ſometimes meet with ſuch perſons as gave an occaſion for more than ordinary diſcourſe. Yes, ſaid *Nicomachus*; and their Principles being very contrary to thoſe of *Bentivolio*, caus'd various diſputes between him and thoſe with whom he hapned to converſe. I beſeech you, replied *Urania*, If you and this good Company give me leave to make ſuch a requeſt, let us know of what they talked. With all my heart, anſwer'd *Nicomachus*, if you'l grant me pardon for the wrong which I ſhall do to *Bentivolio* by forgetting many Excellent parts of his Diſcourſe, and for the offence which I muſt needs give you by the imperfect recital of what I can remember. You need not make ſo many excuſes, ſaid *Theonoe*, to thoſe who will confeſs themſelves obliged to you for a great favour; and *Bentivolio*'s honour muſt needs be ſecured, ſince if your memory ſhould fail, of which we have no fear, you are furniſhed with a ready ſupply from your own judicious wit. If I could receive this Complement without bluſhing, replied *Nicomachus*, and might lawfully erre of choice, I would ſin again by making ſome new pretence of ſilence, that I might be once more ſo obligingly reprov'd for not ſpeaking. Pray, good *Nicomachus*, ſaid the ſweet f *Irene*, put us not upon any further loſs of an opportunity, which we have deſtin'd to know *Bentivolio*'s and your laſt Adventure. I will be obedient, anſwer'd *Nicomachus*, and began thus.

c *Prudence.* d *Degenerate Braſil.* e *A Worſhipper of God.* f *Peace.*

g *One contrary to all men.* h *One who aſcribes all to himſelf.* The chief of our Viſitants was g *Paſenantius*, who commonly brought with him an obſtinate Gentleman call'd h *Autautus*. When they came firſt, *Bentivolio* and *Eugenius* were engag'd in a Diſcourſe concerning the rational belief of a Deity: And *Bentivolio* affirming, that he could not but be aſtoniſh'd that any man ſhould ſo far degenerate from Reaſon, or apoſtatize from Ingenuity, as not to acknowledge ſo great a Benefactour, or forget ſo known a Friend; their entrance into the room made him break off his ſpeech. Which *Paſenantius* perceiving, after he and *Autautus* had perform'd thoſe Salutes which are uſual at the meeting of friends, he crav'd pardon for

for the interruption of their Conference. To which * *Eugenius* answer'd, Let us not leave off our talk, *Bentivolio*, for these Gentlemen are Philosophers, and friends of mine. Yes, said † *Autautus*, and will not only think that we have wrong'd you, but that we our selves are depriv'd of a great benefit, if you judge us unworthy of your Conversation. We will go on then, said *Bentivolio*; and since we are engag'd in an important discourse, we shall be glad of your assistance to help us, as the difficulty of the matter shall require; and turning to *Eugenius*, proceeded thus. You demanded last, as I remember, the Reasons which made me so confidently assert the Being of a Supreme God.

* *One of a good Disposition.*

† *One who ascribes all to himself.*

Here begins a Discourse concerning God.
The Nature of his Being explained.
The Truth of his Existence vindicated.
The Creation of the World asserted.
The Objections of Atheists answer'd.

My first Argument is the inbred Notion of a God; which as it shines in my particular Mind with bright Rayes of truth: so I find that in all Ages it hath been universally acknowledg'd by Mankind. This receives strength from the contemplation of the Nature of things: for I am forc'd to confess a first Cause by the very Existence of the World; much more when I consider both the Beautiful Order of the Systeme, and infinite Variety of Excellent Beings which makes up this noble Frame. I am convinc'd further of the truth of this perswasion, when I behold the vast number of those horrid Absurdities which flow from Atheism; and consider how easily all those Objections may be confuted which are oppos'd to the assertion of a Deity.

I like the method which you propound for your Discourse, said *Eugenius*; and if you will do us the favour to declare in order what you have to say for the confirmation of the aforemention'd Reasons, I will desire ‖ *Pasenantius* (for he is vers'd in this Controversie) after each Argument to put those Objections which are properly opposite. Since you judge them all easily answerable, you will be put to no great trouble for their confutation; and we shall be more methodically resolved in our Doubts. I shall take what course you please, said *Bentivolio*, either by a continued speech, or else by making frequent pauses to allow a liberty for alternate Answers. For since our design is only to apprehend that *lurking Errour* which troubles those Crystal streams wherein Truth is represented; it is all one to me, either by insisting upon particular Arguments to fish with a single Line, or else by putting them all together to make use of a Net: But since you like the first way better, I do so too. When I say the Notion of God, I mean that Conception which we form of him in our minds when we think of him; as, *That he is the First Cause, the Maker of the World, the Governour of all things; That he is an All-wise, most Good, All-powerful, and absolutely Perfect Being, and so necessarily and eternally Existing; and consequently to be Worshipped, not only for the Excellency of his Nature, but as the benign Parent of all things, and great Benefactor of Mankind.*

‖ *One contrary to all men.*

This Notion is natural, that is, impress upon our Souls by that God whose *Idea* it is; men having not learn'd it by Custom, or been forced to the belief of it by any Law. It is a Truth profest by all Nations, who, notwithstanding the difference of their Customs, the variety of their Laws, diversity of Dispositions, and hostility of their Practices, have universally agreed in this, as a thing that naturally results from the use of Reason; and which even by such as have not spoken very honourably of God, hath been acknowledg'd as a common Prolepsis, that is, a connate Information. Of this I think my self the more assured, because no beginning of time can be assign'd when the World entertain'd this belief; but that the common Parent of Mankind, who was made with it, and to whom it was confirm'd by conversation with God, taught it his Children; who easily receiv'd it, because when they

were arriv'd to that age in which they were capable of being taught by others, they plainly perceiv'd that it did naturally spring from the free exercise of their own understandings. If this were not true, I can give no rational account how it came to be generally receiv'd by the World; it being impossible that by Force or Fraud any contract should have been made to necessitate such a common Faith. For, what Prince had ever power to enact such a Constitution? or, what Oecumenical Sanhedrin ever met to consult about such a business? It is also manifest, That this is an everlasting Truth deeply engrav'd in humane Souls, since no successions of time have been able to wear it out. Though Falshood steal the Mantle of Truth, yet it cannot so conceal it self long; for Time will pull it off, and discover the Cheat. If it had been unnatural, men would long before this time have rejected it; and being alwayes impatient of yokes, they would not so long have born this, which doth oblige them to the strictness of Religious observances. But they have been so far from abandoning this Truth, that they have not subjected it to be dishonour'd with Disputes, and so have declared, That this is that great Article of their Common Faith in which they all agree. If this which I have said, be not enough to justifie the Reality of this Truth, and to free it from all suspicion of Fictitiousness, we must confess that, notwithstanding our best Faculties, which are appointed for our guides, we are capable of being at a loss, when we have good reason to think our selves most sure of our way: and being bestow'd upon us to such mean purposes, we may justly cast this foul slur upon Nature, (to speak in the language of Atheists) that she hath made one of her best works in vain, having given men Rational Faculties without any possibility of being assur'd what is Truth by the use of them; and so hath expos'd them to a necessity of being deceiv'd, notwithstanding the pretence of a rare *Criterion*; and so hath not only made a snare of the best of Notions, but also having put us into a strong propensity towards the Divine Nature, and made us think our selves happy in that noble Love, hath abus'd us with a vain affection which hath no real object, and rendred us Fools by making us Religious. Which is so absurd to imagine, that it is not more incredible to say, That wise men build great Ships only to lie at hull, and drive up and down with every wind. Since then the evidence of Reason is so great that it hath led all men to an ingenuous Acknowledgment of God, I cannot think that it is only a wildness of phansie, but a perverse disposition in men who have us'd themselves to resist known Truths, that enables them to deny him: But that it is unreasonable to suppose it true of any, I should think them the only persons in whom Nature hath implanted Errour.

* *One contrary to all them.*
† *One of a good Disposition.*

When *Bentivolio* had thus declar'd the sense of his first Argument, * *Pasenantius* was about to frame an answer; but † *Eugenius* desiring his patience for a while, entreated *Bentivolio* to explain himself more fully: For by that which you have affirm'd, said he, you seem to believe, that the Minds of new-born Infants are possest with a Notion of God, and that such as scarce know any thing have an actual sense of the Divine Being. I would not have you understand me after any such manner, replied *Bentivolio*; For when I say, That the Notion of God is inbred, I mean, That the Soul is principled with a natural sagacity, by which she is apt upon the first occasions which are administred to her after she is out of her Nonage, and admitted to the free exercise of her Rational powers, to make a clear acknowledgment of a Deity. The Energy of Nature being excited by outward Objects, there is form'd in our minds an Image of the Supreme God; this Effect notwithstanding being due to the innate vertue of our Soul as the principal Cause,

and

and which doth owe to the impulſe of the foremention'd Objects only for the aſſiſtance of an Extrinſecal occaſion. The Seed which is ſown under ground awaits the warmth of the Spring to make it bud, but the bloſſoms and fruits which it ſends forth are chiefly to be attributed to the Plaſtick power of the ſeed, not to the heat of the outward air. Humane Souls have many natural Ideas impreſt upon them, for which they were never indebted to Matter; of which that of the Cauſe and Effect is one: which being awaken'd in the Underſtanding by the Conſideration of ſuch a noble Being as the World is, hath preſent recourſe to ſome excellent Nature as the Cauſe of ſo great an Effect. This rational capacity is plac'd in our Souls as an Antecedent Principle of mature Knowledge; and it improves and ripens it ſelf into an actual apprehenſion of God by time and conſideration. I underſtand now what you mean, ſaid *Eugenius* to *Bentivolio* and if you pleaſe (added he, turning towards *Paſenantius*) you may let us ſee, if you can diſprove what he hath ſaid.

You have put a fair colour of veriſimilitude upon this Notion, ſaid *Paſenantius* to *Bentivolio*, by the greatneſs of your Eloquence; but the truth of what you aſſert lies ſo open to the mercy of powerful Objections, that it is no hard matter (as I think) to diſpute probably againſt it, and to allege various reaſons which diſturb the belief of what you have ſaid. That this univerſal acknowledgment ſignifies not ſo much as you would make us believe, ſeems to be evident from this, That you all confeſs the God of whom you ſpeak ſo confidently to be Incomprehenſible; that is, neither perceivable by our Senſes, becauſe he is Spiritual, nor to be comprehended by our Mind, becauſe he is Infinite. The weight of that allegation which you make of numerous witneſſes ſeems to be leſſen'd, in that the greater part of them are Fools, and you deſpiſe them when you pleaſe for their Ignorance. Their Folly is but too apparent in thoſe ridiculous Explications which they have given of the Deity; and you your ſelves confeſs them worthy to be abhorr'd: For there is nothing ſo contemptible but the rude Heathen adored it for a God. This teſtimony is not Univerſal neither; for many Nations never heard of God, and in thoſe which did, many have profeſs'd Atheiſm: and there is no doubt but many more did think there is no God, who durſt not expreſs the ſenſe of their minds in words. Thoſe which were ſeduc'd into this belief may well be ſuppos'd to have been out-witted by Politicians, who cunningly invented and afterwards made uſe of, the Notion of a Deity. But if it had not taken its Riſe from them, yet the fears which vulgar minds unacquainted with natural Cauſes are apt to entertain upon extraordinary Accidents would incline them to think, that God was the Author of that which they did not underſtand poſſible to be produc'd any other way; and it was eaſie to propagate ſuch a vain belief by Tradition. For ſuch as had been deluded firſt, would be apt to tranſmit it to ſucceſſive Generations, and ſpread the Infection from one Country to another. Beſides this, it is manifeſt enough that thoſe great Deiſts who concern themſelves as great Patrons of this Faith, and ſeek applauſe by endeavouring to make Proſelytes, do believe no ſuch thing themſelves; being guilty of thoſe enormous crimes which nothing but the Diſbelief of a Juſt and Potent God could make them commit.

I did expect ſome ſuch Objections, replied *Bentivolio*; for that dull Principle Atheiſm hath not been able for many hundreds of years to improve the Minds of thoſe who entertain it, or teach them for its defence to add any conſiderable thing to the boldneſs of their few Predeceſſors: and by diſcovering the falſhood of each allegation in order as you have recited them, I will ſhew

you

you with how little reaſon they magnifie themſelves againſt the Truth.

As to your firſt Exception, I grant, That becauſe God is Spiritual, we cannot perceive him by any of our external Senſes, nor paint his ſublime Nature to our ſelves in Corporeal Images; but ſince he hath given us divers Faculties, which are ſo many diſtinct wayes of perception, we can no more juſtly conclude that he is not Knowable by our Underſtanding, ſince he doth not fall under the notice of our outward Senſes, than we can infer that there is no ſuch thing as Sound, ſince we cannot hear with our Eyes. When we ſee a Ship under ſail, we often diſcern no Pilot with our Eye, yet we know that he is at Helm, becauſe the Veſſel eſcapes the circumjacent Rocks. But whereas you ſay, That we do not perceive God by our Underſtandings becauſe he is Infinite; I muſt take a larger compaſs to give you ſatisfaction, and convince you that we do. I grant that it were too great a preſumption to hope to bring down that excellent Being, God, to a juſt equality with our Underſtanding; ſince we are inform'd by our own Reaſon, that he is rais'd far above the higheſt reach of our Imagination. The Nature of the God-head muſt be infinite, becauſe if it had bounds it would be imperfect: and though we conceive this Immenſity rather in reſpect of thoſe degrees of Virtue and Power and Duration which are contain'd in this great Being, then by Extenſion of Figure or Unlimitedneſs of Space; yet thoſe Degrees being unmeaſurable, when we conceive of God as the moſt Perfect Being, we always grant that he doth incomparably exceed our beſt Conceptions. Yet our Aſſurance of his Exiſtence is not hurt by the imperfection of our Intuitive Knowledge of his Eſſence. To ſay that, becauſe we comprehend not the Divine Being, whoſe Nature we know to be Incomprehenſible, therefore we have no reaſon to think that it doth Exiſt; or becauſe we underſtand him not perfectly, therefore we know him not at all; is no more reaſonable then to affirm, That there is no Sea, or that we do not ſee it in part, becauſe we cannot graſp its vaſt compaſs in one look. For though we are not able to frame a complete Image of the great God in our confined Minds, yet the power of our Reaſon compells us by the force of ſtrong Arguments to acknowledge the truth of his Exiſtence, and aſſures us concerning the properties of his Nature by rational conſequences; and we do moſt diſtinctly apprehend the Divine Perfections when we do endeavour to entertain our ſelves with the Contemplation of them, becauſe they do more fill our thoughts with the greatneſs of their Eſſential Worth, then any bodily thing can do; neither are our minds troubled with thoſe Limitations & Littleneſſes which we meet with in our preception of other things.

I grant it is ordinarily ſaid, That the Divine Nature cannot be known; but we muſt diſtinguiſh between that which ſubtil Atheiſts pronounce upon Deſign, the unwary Rhetorick of fooliſh Orators, and the well-weighed Aſſertions of conſiderate Philoſophers. For many ſpeak of Knowledge who know not what it is to know; and ſo being ignorant, that all the knowledge of which we are capable is only to underſtand the Properties of things by their Effects, they puzzle the weak, make ſport to Atheiſts, and are pitied by the Ingenuous for their ridiculous Philoſophy. We are not allow'd ſuch intimacy with any created Being as to ſee its naked Eſſence; that is hid from mortal eyes; Nature in all her converſes with Men keeps her veil on, which none yet have been able to pull off. Therefore I infer, that the Properties of the Divine Nature are as perceivable as thoſe which belong to any other Subject: The virtue of the Firſt Cauſe being as manifeſt in its Effects, as the Powers of any which are Secondary, whoſe Properties we know only by their Effects.

Theſe things being conſider'd, I know no reaſon why we ſhould not think the

the Godhead understandable, except we judge it good sense to say, that because we cannot look directly upon the Sun with our weak eyes, therefore we do not perceive its glorious Light when it is reflected: For God is represented by his works as it were in bright Looking-glasses. Or if, because some things in the Divine Nature do transcend the power of our Perception, we ought to think that we are not sufficiently assured of its being; why do Atheists grant so freely the Existence of Matter, and talking confidently of its Nature make no doubt but it is Quantitative, and yet cannot tell whether it be devisible into Finite or Infinite Parts? Those who argue after this manner do only take a poor Sanctuary in a Sceptical device, and say, We know nothing, because we know not all things; or, which is all one, because we are not able curiously to explain the *Modus* of every thing, therefore we are not sure of the Existence of any thing; and that we ought to reject the most known Truths, because we cannot give a reason for all particular Effects. But will any rational man give credit to those who deny the Being of God, and do not believe what they themselves speak when they say so? Those great Philosophers, who well knew that Modesty doth alwaies become us, and especially in Divine Enquiries, have confest that, considering the great nature of the Object, they thought themselves more happy in that little knowledge which they had of God, then in the most perfect understanding of less worthy things.

But because this Notion will receive a clearer Explication, and so a fuller proof, from the Arguments which I am to produce, I will at present confine my Discourse to answer your other Objections. You said, That a great part of those who are concern'd in this universal confession of a God are Fools, and thence deduce the invalidity of their testimony. Really, Sir, if the opinion of Fools is to be despis'd, I might very well except against the Objections of Atheists: For they disbelieve, or at least deny, what we say concerning God without any Reason. They object we never saw God: It is true; but affirming his Existence, we shew them his Works as a testimony of his Being. They never saw any thing to the contrary, yet say there is none. But since the case admits of no proofs by the Eye-witnesses, this advantage lies on our side; We give a good reason for what we say, whilst they have none but the sullen obstinacy of a perverse Will.

But since the evidence of this Notion depends upon universal acknowledgment, and the World is divided into two parts, the Wise, and those that are of weaker understandings, we ought not to think its truth disparag'd because men of slower parts perceive it; but rather confess that is a natural Verity, since the dullest do so easily understand it. That it is no Artifice in them is manifest, because they are weaker then that they can hope to deceive: and that they are not out-witted by others for want of ability appears by this, that Wise men, who are not easily impos'd on, profess that they cannot but believe it.

Whereas you say, That it is an Argument that may Nations did not understand what they spoke when they talk'd of a God, because they gave so many absurd Explications of his Nature; and that we cannot rationally think our selves oblig'd to believe that there is a Deity, because of their testimony who have also told us that every thing is a God: I desire you, * *Pascuantius*, to consider whether if the simple Notion of a Godhead had not been natural, it could have been possible that men should have attempted to have made any particular Explications of it. The truth in general is confirm'd by these mistakes: except we think that the making of a false description, or putting a wrong

* Our contrary to all men.

wrong name upon any man, deſtroyes his Exiſtence; or that there is no Sun, becauſe ſome have imagin'd it to be only a burning ſtone, and others have taken it for a ſhining Torch. But as their ſpeaking of God, though they ſaid what was unworthy of his Nature, ſuppoſeth his Exiſtence; ſo the Reaſon of their Errour in the miſapprehenſion of his Nature was only a ſhortneſs of Reaſon which diſenabled them to explain a great Truth, and they miſtook by endeavouring to deduce a falſe Concluſion from true Premiſſes. For having underſtood not only that there was a God, but that he was univerſally acknowledg'd to be Good, they inferr'd weakly that every Good thing was God. We muſt pity them in their Errour, but not deny Truth, becauſe they miſunderſtood it. It is a great want of Logick to conclude that no good thing is God, becauſe they judg'd every good thing to be ſo. Whilſt they knowing that the Divine Nature was infinitely good, took every good thing for a Deity, and beſtow'd that incommunicable name upon all Beneficial Creatures; ſome ſay, and that not without reaſon, That though the vulgar ſuppos'd the Divine Power to be ſpread through the Nature of all things, yet Wiſe men were not wanting amongſt them, who taught them that it was but one great Mind, which was alſo the firſt Cauſe of being, and exhorted them to worſhip him as their Creatour. By which you may ſee, good *Paſenantius*, that you have no reaſon to conclude that there is no God from what they ſaid of him, and poſſibly that they did not mean ſo unworthily as they ſeem'd to ſpeak.

You do well, ſaid *Paſenantius*, to make your Party as conſiderable as you can; but ſince your Argument ſuppoſes the acknowledgment of this Notion to be univerſal, what ſay you to that which I objected againſt their Numerouſneſs? I remember what you ſaid, replied *Bentivolio*: for to perſwade us to believe that the number of thoſe which are on our ſide is not ſo very great, you told us that many Nations, whom we think to be for us, did never hear of God; and that in thoſe which did, many have profeſt Atheiſm, and more would do ſo, but that they dare not. To which I reply, That any whole Nation was ever ſo barbarous as not to acknowledge a God, is a ſaying for whoſe truth we have no evidence. In ancient times no ſuch people were known, and the late diſcoveries of Countries formerly unknown have aſſured us that they have not been ſo Atheiſtical as to deny a Deity; but by reaſon of a fatal Ignorance, whoſe cauſe peradventure is not ſo eaſily diſcoverable, were guilty of ſome groſs miſtakes concerning it. Such as have travell'd into thoſe parts which we have moſt ſuſpected for Irreligion, have convin'd us of that Errour, by giving us an account both of the names of their Gods, and the manner of their Worſhip. As to others, who would make us believe that they are Atheiſts by ſpeaking againſt a Deity, I anſwer, That they have been but few in compariſon of the reſt of Mankind; and that you prove no more by this Argument then that which none ever denied, that it is poſſible there ſhould be Monſters. Some few minute Philoſophers have been regiſtred by Antiquity as blots in the Hiſtory of the World for entertaining ſuch an abſurd perſwaſion; and ſome ſuch have been produc'd of late years, and with their Atheiſm they have patroniz'd other opinions ſo Monſtrous, that Humane Nature is aſtoniſh'd at the rehearſal of them: As for example, That what they ſay againſt God's Exiſtence may be both true and falſe, or neither; and that there may be a God who at the ſame time alſo may not be. But ſuppoſe that ſome of theſe Gigantick Philoſophers ſhould happen to have ſix fingers upon an hand, or ſix toes upon a foot, would that enforce us to conclude, that it is natural for all men to have as many? If ſome be blind, or deaf

deaf, or want any usual member of the body, will they make us believe that those defects are not Monstrous and Irregular? How small is the number of these obstinate dissenters in comparison of those who assert this great Truth? If we think it reasonable that all the world should conform to their opinion, why may we not as well allow authority to two or three Mad-men to give Laws to the sober part of Mankind? God hath impress this Character upon mens Souls, and there is no more reason that he should lose his right in them when they have blurr'd it with foolish imaginations, and made it less legible to themselves by the effects of their ingrateful disobedience, then that true owners should forfeit their just pretensions to their Plate, when Thieves have endeavour'd to deface their Arms, and cut their marks out of it.

You dispute plausibly, said * *Pasenantius*; but why may we not think that Politicians, as I told you, invented this Notion, since we commonly see the good use which they make of it? You might have done a courtesie to your Cause, said *Bentivolio*, if you had not mention'd this Objection: For the great advantage which Politicians make of it proves that it's natural. How could they have made use of the Divine Name, and by it put an awe upon people, but that they were acquainted with it and dreaded it before? How could they have perswaded valiant men to venture their lives for their Country, by promising they should be Gods if they died in the attempt, if they had not been prepossest with venerable thoughts of Deities? The imposition of counterfeit Money doth suppose the use of good Coin. It's true, that cunning States-men feign'd many things under pretence of Divine Authority; but what would that have signified if the notice of God had not been more ancient then their fictions? They abus'd Mankind with fabulous Narrations of Celestial Visions, fill'd Religion with Superstitious Rites, and pretended to have receiv'd from God as Divine Laws those Rules by which they serv'd their particular designs; but they could not have perverted Religion by such undertakings, if the people had not acknowledg'd a God by their own natural instinct.

* One contrary to all men.

But as it hath been said of old, replied *Pasenantius*, why may we not think the Panick fear brought in this terrible Notion of a Deity? It is not imaginable, said *Bentivolio*, that men should entertain the fear of a God in their Souls, but that they knew there was one. Nothing can be more foolish then to honor a God whom we our selves make; but it is rational to adore him that made us. Great accidents in Nature giving fresh testimonies of the Divine Power, awaken in us apprehensions of God's Presence, and the Conscience of our own guiltiness may very well make us fear; when we know that we do not only deserve punishment, but that he whom we have offended is Just and very Able to inflict it. I will no longer dispute against this Phantasie.

Whereas you mention Tradition, by which (as you say) men seem to have receiv'd this Opinion, and afterwards to have communicated it successively as they do other Opinions and Customs: If I grant that it was spread by Tradition, my Concession would be little to your advantage; for I mean that it was deriv'd first from God, who implanted it in Humane Nature, nourish'd it by a Converse with the first Man whom he made, and with many others, who afterwards convey'd it successively from one generation to another: and thus the Objection is no more destructive to the Natural Verity of this Divine Notion, then it is undecent for a Man to stand upon two Feet. But since you allow not that it was Traditional in this sense, I must crave leave to ask whence this Tradition had its Original. If it had no Beginning, it was an Eternal Falshood; and as I shall have occasion to prove in my following Dis-

course that this supposition is impossible, so for the present I must tell you, it is not good sense to say that a Tradition was Eternal; for all Traditions, being Opinions or Modes of Action receiv'd from some first Author, must have a beginning. It is a bold Arrogance to say that there was an Age in which Mankind liv'd without the acknowledgment of a God; since there is no foot-step in History to lead us to such an Imagination, nor any Writer that tells us who did first perswade men to believe that there was a God, or mentions the time when men quitted the contrary Opinion of their Fore-Fathers, of which they are usually very tenacious. If the World was generally Atheistical, how it was possible to eradicate that Faith out of their minds, and to introduce into the Catholick Creed a new Article which is so troublesome, that Atheists have confest that it is one of the most vexatious Opinions in the World to suppose an Omniscient God set over us as a watchful inspector of all our Actions? Though the Notion be useful even to Atheists themselves now it is receiv'd, yet it is not to be apprehended by what Artifice any Anti-atheist should perswade Mankind to imbrace such a belief, but that it was correspondent to the natural sense of their Souls. And it is very difficult to imagine how men should think of it, but that it is a common Dictate of reasonable Nature.

* One contrary to all men.

Well, well, said * *Pasenantius*, I am too apt to think that you have a devout regard to this Deity of which you speak, because you have taken so much pains to enable your self to defend his Interest in the World: though I see that many who pretend themselves to be Patrons of this Faith, and endeavour to propagate it in the Minds of others, do not believe any such thing themselves; because they do as manifestly deny that there is a God by their guilty lives, as Common Atheists do in their blasphemous Words; so that this verbal acknowledgment of a Deity, only shews, that some men would have us think that they believe what indeed they do not.

The power of this Objection will easily vanish, replied *Bentivolio*, if you will please to give me leave to shew you, That to have the Notion of a Deity in our Minds, and to adore it with a submissive Will, are not only two things; but that it is too possible to know that there is a God, and yet not to correspond with that knowledge by an obedient deportment. The truth of this will easily appear from the Observation of our common practice in other things. Who knows not that Health is one of the greatest felicities of humane life, and that an universal temperance is the most assured method by which it may be preserv'd; and yet how many by an irregular Mode of life throw away this inestimable blessing? What? Shall we say that there is no such thing as Health, or that it is not infinitely more eligible then Sickness, or that men do not know it, because they sometimes make themselves sick? No, no, it requires more to cure the Gout, then to know that it is a Disease which affects the joynts; and the pain of it is no less great, because men do not take that care which they ought, to avoid it. Do not men perceive in their Souls a Natural Obligation to the practice of Justice, and know certainly they should not invade the Rights of others, because they would not be disturb'd in their own possessions? and yet how frequently Wrong is done appears but too evidently by the complaints of the oppress: so that the enormity of the impious is no Argument against the Existence of God, neither doth it prove that they have no knowledge of him in their Souls; but rather declares that they are Apostatiz'd from God, and as a punishment of their Revolt are fallen into a double mischief, that is, the perverse obstinacy of an irregular Will, which is the root of the unlucky strife between the Rational and Sensitive Appetites; and

also

alſo into a defect in their Judgment, which doth not with a ſufficient conſtancy bear up againſt the rebellion of uncontroll'd deſire, and make that which is truly good alwayes more viſible then thoſe falſe Appearances which do ſo eaſily catch their Paſſions.

This is enough to demonſtrate, that the ſtrength of the Argument is not weaken'd, though the right uſe of this excellent Notion be perverted; Men being not neceſſitated to improve it to the utmoſt advantage, though God has enabled them and exceedingly oblig'd them to do it. I might alſo tell you, *Paſenantius*, that beſides an ingrateful Perverſneſs men have a wild Phantaſie, which helps them when they endeavour to evade the ſuggeſtions of their better Intellect; and though they are not able to rub out of their Souls this well-fix'd Notion of a Deity, yet they may draw a falſe picture of the Divine Nature, and make bold to miſinterpret the Declarations of God's Will, and ſo perſwade themſelves that his Commandments may be neglected without Sin, in ſome caſes; or phanſie that there are fond Indulgences which God hath for ſome perſons, into which number they will be ſure to thruſt themſelves; and, it may be, ſuppoſe, when the ſenſe of their guilt haunts them, that they may eaſily make amends for the offences of their Life by a Repentance at their Death. So fooliſhly cunning is Humane Nature to cheat it ſelf.

Here *Bentivolio* making a pauſe, *Eugenius* and *Paſenantius* gave him thanks for the patience with which he receiv'd the trouble of this Entercourſe, and deſir'd him if he pleas'd to proceed to his other Arguments. With all my heart, ſaid *Bentivolio*, ſince I perceive you are not yet wearied, and went on after this manner.

The truth of the fore-mention'd Notion ſhines more brightly in my Mind, both when conſidering my own Exiſtence I find there no ſmall Arguments of its Divine Author, and alſo when I perceive my ſelf placed ſo advantageou[illegible] in Being, that, as from a convenient ſtation in a noble Theatre, I am able to contemplate the admirable Schemes of thoſe magnificent Works which the Divine Nature hath ſet round about me. When I conſider the Greatneſs of the Univerſe, the Variety of its Excellent Parts, and the beautiful Order which appears in their accurate Connexion, I am forc'd to acknowledge an Almighty Skill: When I behold that innumerable Multitude of Illuſtrious Balls which ſhine round about me, ſee them rank'd in ſuch fit diſtances, and conſider their Regular Motions; whilſt I take notice of that uſeful Viciſſitude which returns ſo conſtantly in the ſeaſons of the Year, the alternate ſucceſſion of Night and Day; and find the reaſon of every Appointment ſo great, that nothing could have either been contriv'd better at firſt, or can be alter'd yet, but it would be ſo much for the worſe, and that it would prove like the diſlocation of a joynt: I cannot but behold the Omnipotent Wiſdom of the great Creatour, except I ſhould think my ſelf blinded with too much Light, and am forc'd to conclude, that a Divine Power is the Author of this Excellent Machin, in which infinite Wiſdom is ſo viſible; unleſs I ſhould be ſo unworthy as not to allow that juſt acknowledgment to God, which all the World doth grant to the wit of every Artificer, who is alwayes magnified according to the Skill which he expreſſes in any curious Work.

When I ſee the *Sun*, that glorious Prince of the Stars, by the help of his own Rayes, and think with my ſelf what wonderful Effects are produc'd by his warm Influences; may I not as rationally make a Queſtion whether I ſee it or no, as doubt that a God made it? Who chalk'd out the oblique Rode of the Zodiack, and taught him to withdraw ſo far in Winter as to give the over-heated Earth leave to cool it ſelf; and yet made him come nearer in Summer, be-

cauſe then it wants his Preſence to ripen its Fruits? Who commiſſionated the *Moon* to be a Deputy-Sun, and gave her Order to ſupply his place in the Night, and commanded her to ſtep a little beyond the Sun's Walk to take away the Horrours of Darkneſs, and by a moiſt warmth to advance the Generation and Growth of Vegetable Beings? Who appointed them both to guide men in the reckoning of Time, not only to meaſure Solar Years by the Annual Motion of the Sun, but to calculate Lunar Months by the Phaſes of the Moon, and to tell Hours by the help of Diurnal and Nocturnal Dials? Who adorn'd the Heavens with thoſe gliſtering *Stars* which dance ſo orderly above our Heads, and carrying about ſuch multitudes of bright Torches make up the want of one Great Light with many Little ones? Theſe tell poor Sailors where they are when they have loſt their way; whilſt they are viſible, by themſelves, and when they are hidden, by the Load-ſtone, which is order'd to correſpond with the Poles, and ſo lets them know how far they have made their Voyage Northward or Southward, in which they cannot fail, the Axis of the Earth being directed to keep a perpetual Paralleliſm.

From hence I am tranſported into the Contemplation of the neighbouring *Air*, that tranſparent Vehicle of Light, deſtinated by the Benign Creator for the large Aviary of all ſorts of Birds, and where thoſe which are muſical do continually ſing their Maker's Praiſes. God hath made this the great Treaſury which ſupplies all living Creatures with Vital Breath, and hung it up as a great Spunge to entertain the Vapours which are exhal'd by the Earth and Sea in Clouds, out of which they are ſqueez'd into Showres, and rain'd down upon ſuch places as could hardly be water'd with any other Buckets. He made this the Receptacle of thoſe *Winds* which not only diſſipate putrid Exhalations with a clenſing Fan, and check the violence of immoderate Heats with freſh Briezes, but attend ſeaſonably in all Quarters, and with ſtrong Blaſts ſwell the Sails of deep-loaden Ships, and relieve the neceſſities of uſeful Mills, which without their aid would be becalm'd at Land; and which do not only grind our Corn, but winnow it firſt that it may be fit for Meal, which alſo draw our Water, ſaw our Wood, and blow our Fire.

Now I have nam'd *Fire*, how can I forbear to mention the Virtue which Almighty Goodneſs hath prudently beſtow'd upon it for our Benefit? What rare effects doth it produce in the common Kitchin, in the Chymiſt's Shop, and in the Miner's Fornace? In all which it diſſolves, coagulates, concocts, and, in ſhort, aſſiſts all Artiſts ſo many ſeveral wayes, that it may be truly call'd *A General ſervant to Mankind.* If after the Fire I ſhould ſpeak of *Water*, how viſible is Divinity upon the Sea to any that conſider the vaſt Bounds of the deep Ocean, that ſee how it carries our Ships upon its ſmooth Back, and ſo is made a rare Inſtrument of univerſal Commerce, and advanceth the Profit and Pleaſure of every Country by Correſpondence with others which are extremely diſtant? It is a plentiful Nurſery of delicate Fiſhes, and out of its inexhauſtible Treaſury of Waters ſends forth uſeful Streams into the Earth through divers Holes which are bor'd deep at convenient Diſtances, and forceth them to climb up to the Tops of Mountains, not only that they may be able to run down again with eaſe, but alſo to carry themſelves to ſuch Heights afterward as mens Neceſſities require.

After this I view the neighbouring *Earth*, which chequers it ſelf with the Sea to make one Globe of both. I eſteem it no ſmall occaſion for Admiration to ſee that which is heavier fall under the lighter Water only in ſome places. How could it have been, but that the All-knowing Creator having priviledg'd ſome Spots, charg'd the Sea not to moleſt them with Water,

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leſt there ſhould be wanting a convenient Habitation for many ſorts of living Creatures which cannot ſubſiſt but upon dry Ground? It is a great pleaſure to me to ſee it emboſs'd with goodly Mountains which by their Height deſie the proud Flouds, and oppoſe the barrenneſs which ſeems to reproch their ſcorch'd Out-ſides with their full Veins of rich Minerals, and the Quarries of noble Marble which they contain in their great Bellies. But this is nothing in compariſon of that Admirable Poſition by which the Earth is made a pleaſant Habitation, capable of all poſſible Advantages from Heat and Light: For its *Axis* keeping parallel to its ſelf, and inclining in ſo fit a Proportion to a Plane going through the Centre of the Sun, frees thoſe who dwell upon it from the Tedious Darkneſs of too long Nights, and the trouble of over-hot Dayes. Sure the dull Earth was not ſo diſcreet as to make this Order, nor the rambling Atoms ſo lucky as to execute it in their fortuitous Concourſe.

I ſhould be in danger of loſing my ſelf, if I venture to lead you through thoſe infinite Wonders which Divine Skill hath ſhewn in thoſe different Orders of Being with which this ſmall Globe is grac'd. God hath made the Earth an Archetypal Pattern of a natural Embroidery border'd with Water-work; but it is ſo inimitably perfect, that the beſt Workmen have ſought praiſe only by coming near it in ſome faint Reſemblances. He hath made the Bottom (as all Artiſts uſe to employ their courſer Stuff) becauſe it is not ſeen, of Rubbiſh, common Earth, Clay, Sand, Coals or Stones. To raiſe plain Being to the order of growing Life, he hath adorn'd the Ground-work with green Graſs. The colour being choſen with much Prudence, for it is ſo convenient to our eys, that they are not hurt with looking upon that which they muſt often ſee. Above theſe we may diſcern the moſt proper Artifice of Foreſt-Work, but not only done better to the Life, but more profitably for uſe then that in Arras: For the great Trees appointed for other Deſigns then to grace the Picture, ſupply us with Timber, which is one of the chief Materials requiſite to build ſtately Houſes, magnificent Ships, and Sacred Temples. Whilſt they ſtand, they have real Shades, which pleaſe more Senſes then the Eye; and when they are cut down, leſt the Work ſhould be defac'd, others by natural Art are made to grow up in their room. Becauſe Trees cannot remove from their places to fetch Proviſion, they are made with their Heads downward, and being faſten'd to the Earth they have their Mouths alwayes in their Meat; and though they cannot make themſelves Cloths, they have no reaſon to complain, becauſe God hath incloſ'd them in Bark, and arm'd them againſt Injuries with Prickles, and taught the weaker Branches to claſp about ſtronger Boughs and the Trunks of more robuſt Trees, and ſo to ſupport themſelves by laying their feeble Arms upon Crutches. He hath beautified them alſo with broad Leaves, fair Bloſſoms and delicious Fruits, and plac'd them to a great advantage of his Work among infinite Varieties of ſweet-ſmelling Herbs and rare colour'd Flowers, uſeful for Diety and Medicine, and mark'd with Signatures which give notice of their Virtues, and teach thoſe who need them their particular Uſes: and before they go from their places, which many of them can hold but for a year, they leave Seeds which grow up and ſupply their Vacancies.

That this Divine piece might not want any proper Ornament, God hath beautified it with ſuch Imagery as is not to be found any where elſe: for by an excellent Diſpoſition of rare parts viſible in the Compoſition of all ſorts of living Creatures, as by a pleaſant admirableneſs of Experiment, God hath ſhewn there how many wayes they may be made, bred, fed, and taught to defend themſelves. Motion alſo is there repreſented to the Beholders Eye;

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for the Universal Parent having made Life to move, gave his Creatures leave to go whither they please, and hath also assisted their Motion with Sense, that the walking Animals might know where it was best to bestow themselves, and, as occasion requir'd, provide supplies necessary to maintain their Life. Thus he instructed *Birds* to make proper Nests for their Young, and to hide them in Bushes; and those which are destitute of these Accommodations he hath furnish'd with as proper securities, instructing them to lay their Young in warm Sand or in the clefts of Rocks, and order'd them to feed them there till they are able to work for their own Living. Whilst such Impotent things relieve their weakness with so much Discretion, it is a rare Document that they are taught by a Nature which is more wise then they. Amongst these Considerations I cannot forget the Earth's Fruitfulness, which being appointed for a general Magazine of Provisions, doth not only satisfie the Necessity of its Numerous Inhabitants, but support their Delight with supernumerary Additions: Indeed hereby shewing not so much its own inexhaustible Fecundity, as God's equal Liberality. Thus the World is made a most commodious Habitation furnish'd with all Necessaries, set off with all pleasant Ornaments, peopl'd with variety of noble Inhabitants, and, in short, is such a perfect Contrivance, that nothing could have been more specious for Beauty or fit for Use. Yet I do not wonder that many men are not much affected with the Glory of the Divine Works, because they have seen them long; for it is well known that Fools are more apt to be taken with the sight of things which happen seldom, then of others far more admirable which have been long before their Eyes. It is another piece of their Folly also, that when any new thing is shewn to them, they alwayes look over that which is most to be wonder'd at; of which none can make any doubt who doth remember what ill luck poor *Zeuxis* had when he expos'd that Incomparable Picture of his Centaures to the view of the dull *Athenians*.

If I had time, continued *Bentivolio*, to shew you the principal Jewel which God hath lock't up in this fair Cabinet, whose outward Case is seen by many, its self but by very few; it would not only perfect my Argument, but, as I think, make it impossible to doubt who was its Author. But since my Discourse hath been too prolix already, I will break it off here, not doubting but that if it hath been tedious to be heard, yet it is as difficult to be answer'd.

Do not you believe, said *Eugenius* with an obliging Air, that any in this Company can be tired with hearing, whilst you are willing to speak. We have time enough, and shall never think it capable of better improvement then by conversing with you; and since the Subject is Noble, pray do not wrong it by omitting any thing which, if it were not for your courteous regard of our Patience, you would say concerning it. I do not know, replied *Bentivolio*, how far your Civility may occasion your trouble, but respecting your Commands I will go on. That which I have ever look'd upon since I could distinguish one thing from another, as the most admirable Work of knowing Nature, is the most perfect of all living Creatures, a Man; whom as God hath made a rare Instrument of his own Happiness, so I cannot but think that he design'd him for an unanswerable Proof of the Divine Skill, and intended that he should alwayes have as near him as he is to himself a lively Demonstration of the God whom he is to adore. Here I know not which to admire most, the orderly Progress of his Wisdom in forming the Parts, or the rare Contexture of the Whole when it is finish'd. How would it transport you, *Eugenius*, if you could perceive the successive Methods of Genera-

Generation by which the *Embryo* is fram'd in the Womb, as plainly as you can ſee the regular endeavours of prudent Bees, when they raiſe their waxen Cells, through Glaſs-windows made in the ſides of their Hives? Would it not aſtoniſh you to diſcern buſie Nature laying the firſt Deſigns of a *Fœtus* in its warm Receptacle impregnated with the Prolifick Virtue of both Sexes; and having fill'd the Cell with a Cryſtalline Liquor, as a proper material to work upon, in the midſt whereof the earthly bud of young life firſt appears in a ſalient Motion, then for the incloſing thereof in a fit Manſion ſee her invelop it with a thin Membrane, and afterward obſerve how ſhe draws from this Centre the various lines of Life which complete the whole circumference, whilſt ſhe carefully ſtretcheth ſome ſmall Fibres from one ſide of this narrow work-houſe to another, not much unlike the manner of the ſubtle Spider, when ſhe faſtens the ſlight Beams of her pendulous Houſe to the walls of the Room where ſhe dwells; and when this rude Draught is to be brought towards a more perfect form, to ſee how judiciouſly ſhe ſelects one of the longeſt threds, which being appointed for the back bone ſhe extends like the Keel of a Bark, raiſing from each ſide proportionable Ribs, and making them to meet in the middle at ſome ſmall diſtance above it frames the Hull of this little Veſſel; and having prepar'd ſo much room, to ſee with what care ſhe begins to furniſh it with agreeable Utenſils, as the Heart, Lungs, Liver, and many others, which to keep ſafe ſhe covers with the *Thorax* and *Abdomen* like the upper Decks? Deſigning a Head to theſe, and having provided a ſmall Maſs of pulpous ſubſtance for the Brain, ſhe forms it into a round Tower for the principal Reſidence of the Soul, and afterwards walls the Acropolis with a Skull: having appointed the Inferiour parts for conſiderable ſervices, ſhe proportionably ſtrengthens the Members with hard Bones, and, that they might not be wearied with the burthen which they are to carry, makes them inſenſible, and ties them together with Muſcles entred into the bone upon both ſides of every joynt, which are intended for Pullies of rare Motion not yet experimented: and that as occaſion requires there may be a communication of Senſe through all the parts, ſhe unites the whole frame with Nerves, which take their Original from the Brain. Having beſtow'd a ſmall quantity of ſpirituous blood upon the Heart as a ſtock to begin the Trade of Life, ſhe alſo gives it Ventricles to receive it, and convenient Doors through which it paſſes for the relief of its indigent Neighbours; and by a perpetual Motion through Arteries and Veins both preſerves and increaſes it ſelf, and walking its daily Rounds about the Body, beſtows upon every part the ſame food by which it ſelf is nouriſh'd, warming them all with a vital dew.

Whilſt theſe things are doing, and one that warily obſerves ſtands by, and perceives how many diſſimilar parts ariſe out of a little ſoft Glue, and ſees them put together with an accurate ſymmetry without any viſible Artiſt attending to perform theſe excellent Operations; what can he imagin but that a God is near, who ſays, Grow there a Bone, here a Vein; Let this be an Head, and that an Heart? It is alſo an evident Teſtimony of the Divine Wiſdom, when after a few Months the juſt configuration of all the Parts being finiſh'd, and they fenc'd with Skin, the Medal of a little Man appears ſwimming in watry Milk, that is, encompaſs'd with Nouriſhment, which now he needs to preſerve his young life, and to augment the Body to a juſt proportion; where it alſo learns to ſuck before-hand, and to prepare it ſelf betimes for the Courſe of its after-life, which is to ſuck ſtill; the ſame ſort of Nouriſhment being provided in the Breaſts of the Mother, that when the nine Months ſtock is ſpent or grown unfit for uſe, it may not want ſomething

to

to live upon when it comes into the World. When the Plaſtick virtue of the Soul hath diſcharg'd its duty, and the *Embryo* out-grows his lodging, Time having ſo manur'd its life, that it is ready to fall from the Tree like ripe fruit, that which was deſtin'd to live, is born; but that ſo feeble a thing as an Infant ſhould ſo eaſily break its priſon or open ſo many Doors, can be reſolv'd into nothing but the never-failing Skill which ever attends upon all Divine Operations.

Since Eternal Wiſdom does take ſo much pains in forming of a Creature, you will expect that when it appears, we ſhould ſee ſomthing correſpondent to the Divine care, and really we may. For if we conſider the Organs of Senſe which beautifie it externally, and the Faculties of the Soul with which it is accompliſh'd within, we muſt confeſs that the vigorous ſpirit of warm bloud, or the Plaſtick power of a Rational Soul, which have been imploy'd in this Work, were only inſtruments to ſome nobler Agent: and that it is infinitely above the Ability of our nature to produce ſuch an excellent effect of it ſelf, is manifeſt in this, that by the repetition of moſt watchful obſervations we are not able to underſtand how it is done. When we conſider the external inſtruments of Senſe, we find them put by an ineffable skill in moſt uſeful places and juſt members, and contriv'd with Accuracy of Proportion to their different Uſes, which is, that they might be Avenues by which the Soul may ſally forth of its cloſe Cittadel into the open Campania of the great World; by which means the Soul is completely fitted for a correſpondence with all ſenſible Objects, and ſo is both enabled to adminiſter to its own neceſſities, and made a rare Engine of Pleaſure to it ſelf, being accompliſh'd for many excellent Operations.

By the *Eye* our Mind grows acquainted with light and beauty, and through tranſparent Tunicles receiv's the delightful mixtures of Colours, the ſymmetry of well-cut Figures, with the variety of graceful Poſtures and Motion, which ſhe repreſents to her ſelf in a Convex glaſs made in an Oval form. In the *Ear* ſhe lies Perdue making Obſervations of Noiſe, whilſt all ſorts of Sounds beat upon her Drum as they march through thoſe hollow Caverns in which is plac'd the rareſt Eccho in the World. She uſeth the *Noſe* not only as a Sluce to drein the Head, but hath made it alſo an In-let to the pleaſure of ſweet Odours. By the power of *Feeling*, which is ſpread over all the Body, ſhe ſits like an * *Arachne* in the midſt of her Loom, and is well aware of all Motions which are made in it, and is awaken'd by every new impulſe to ſtand upon her Guard. She hath beſtowed the office of *Taſter* upon the Palate; and becauſe it is not fit that any hurtful thing ſhould enter into the Stomach, ſhe hath aſſiſted it with three other Senſes in the performance of its duty. Leſt the ſtock of life ſhould fail, Nature being at a continual expence to maintain it, ſhe hath appointed two faithful Monitors, Hunger and Thirſt, who in due ſeaſons forget not to call for freſh ſupplies. In the *Mouth*, which is the firſt room where her Proviſions are beſtow'd, ſhe hath appointed two rows of Teeth to rough-grind the Meat, that it might be the more eaſily digeſtible; and put an *Epiglottis* to cover the paſſage which leads to the Lungs leſt when we drink, the Liquor ſhould miſtake its way, and go into them. Prudent Nature knowing to what narrow limits of Duration we are deſtin'd, to prevent a general decay which Mortality threatens, hath commanded the Individuals to propagate their kind, and to make it poſſible, hath contriv'd a proper diſtinction of Sexes, and rendred the Obedience deſirable, by a love of Poſterity and other ſenſible endearments.

* A Spider.

It were too tedious to diſcourſe of that amicable conjunction of Heat and Moiſture,

Moiſture, by which Life is preſerv'd in the Body, like Light by Oil inflam'd in a bright Lamp; or to detain you any longer in the Contemplation of other parts of the Body, and to ſpeak of the Offices of the Stomach, Liver, Lungs, Diaphragm, Spleen, Gall, and Reins, and to ſhew how fitly every Veſſel is plac'd for its uſe; becauſe I deſign not to read an Anatomy-Lecture. The wiſdom which appears in the leaſt member is ſo great, that the Diſſection of a Finger or a Toe hath diſcourſe enough in it to convert an Atheiſt, but that for his diſingenuous obſtinacy he is condemn'd to continue ſuch as he is. Though I poſſibly have wrong'd my Argument by making no better an explication of Myſteries, which you cannot but perceive to be ſo great that they are no proper ſubject for an ordinary Eloquence; yet by that which I have diſcours'd you may imagine what thoſe rare Anatomiſts would have ſaid, who have often taken this excellent Machine in pieces, that they might more fully diſcover the Divine Artifice by which it is put together.

But having ſaid thus much of the Organs of Senſe which appear in the Body, I will alſo add a ſhort Diſcourſe concerning the Nature of the *Inward Faculties of the Soul*, and ſo conclude this Argument. God in all his works doth uſually perform more then that which ought to be eſteem'd enough, that we might not be able to make the leaſt pretence that he comes ſhort in any thing. This is ſo manifeſt in thoſe rare Powers which he hath beſtow'd upon the Soul, that we need no further proof. The chief of theſe noble Faculties is our *Underſtanding*, by which the Soul both takes notice of its ſelf, and ſo enjoys the great pleaſure of a reflexion upon its own Being, and is admitted to the Priviledge of knowing its own and the World's Creator, and honour'd with the Contemplation of all things, and, when it pleaſeth, views their Properties, Repugnancies, Agreements, Symmetries, and Diſproportions; by an active Reaſon diſcourſeth it ſelf into great perfections of Knowledge, and by a ſagacious Collection of various Rules entertains it ſelf with the invention of profitable and delightful Arts. By *Liberty of Will* a man is made Maſter of his Actions, and put into an honourable capacity of offering to his Maker voluntary Sacrifices, and enabled by the choice of his Duties to pleaſe that God who values none but willing Obedience. That we might be well guided in the choice of fit means for the attainment of that laſt End which is the chief Good of our Souls, God hath written practical Rules on our Hearts, and ſet that tender Principle, *Conſcience*, as a conſtant Spie upon our actions to attend us in all places, and hath made it ſo much his Care to hinder us from Sinning, that he hath conſtituted us Witneſſes, Accuſers, and Judges to our ſelves. God did not think it fit to make us immutable: yet leſt we ſhould fall into errour by too ſudden reſolutions, he made us able to Deliberate; and ſince uſually we do nothing ſo well but it may be mended, he gave us the power of *Animadverſion*, that by reflecting upon our ſelves we might recall what we had miſtaken by Second thoughts, and meliorate that which was not ſo well done at firſt, by after-endeavours. We arrive at Knowledge but by degrees, and therefore ought not to forget what we have learn'd: in reference to this neceſſity God hath beſtow'd upon us *Memory*, as a faithful Secretary, who lays up our Notions in ſafe Cuſtody, and brings them forth as we have occaſion to uſe them. By due improvement of theſe Faculties God hath enabled us to furniſh our ſelves with ſtore of uſeful Obſervations, and ſo make our ſelves poſſeſſours of *Prudence*, that great Directreſs of Humane affairs, by which we are taught to govern our ſelves in all conditions of Life, to reſpect Time, Place and Perſons in our Deportment, and to keep a decorous Correſpondence with all Circumſtances of Action. I

ſhould add to theſe the power of *Imagination*, which really is of ſuch a ſtrange Nature, that it is an hard matter to tell you what it is: only thus much I may ſay, that when the Soul is diſpos'd to take pleaſure in a free Air, ſhe is carried by quick Phanſie as in a light Chariot over the tops of higheſt Mountains, cuts the Clouds, wanders amongſt the Stars, and traverſing a courſe downwards on a ſudden ranges through Foreſts, alights upon the Sea-ſhore, dives into the Abyſſes of the Ocean; and, not being ſatisfied with the various ſhapes of Real Beings, makes as many more Fantaſtical Forms of her own. The Imagination pleaſing her ſelf very much that ſhe is able to lead the Mind ſuch a wild Dance, till the Underſtanding wearied with her toying, commands her to return, and having got her home, fetters her reſtleſs Activity with the drowſineſs of Sleep, which yet is able to hold her but a little while. Beſides all theſe Gifts, to compleat the Dowry God hath given a Power to the Spiritual part to move the Material, by which it is made a rare Engine of Spontaneous Motion and the nobleſt *Automaton* in the World, not only moving the whole Body at once, but directing the Spirits into what Muſcles it pleaſeth, puts only ſuch parts into Motion as ſerve the preſent Deſign. How brave a Faculty this is, appears in thoſe prodigious Dances of a Lutemiſts fingers, which vary Harmony through ſo many Notes in a Minute, that the quickeſt Ear can ſcarce hearken ſo faſt as he playes. To this I might add another Excellent Product of this Power, which is *Speech*, by which the Soul puts Conceptions into Words, and makes her Apprehenſions audible. By this we learn our ſelves hearing others ſpeak, and teach others ſpeaking our ſelves. By this when it is perfected into Eloquence we convince the Erroneous, reconcile the Obſtinate to their Duties, and allure the Afflicted from their oppreſſive Meditations. I cannot but take notice alſo how the Voice, by the help of thoſe Natural Bellows the Lungs, and the Muſical *Larynx*, fitted with Muſcles to further its Modulation, enables us to entertain our ſelves and others with one of the beſt Recreations, *Vocal Muſick*; which is advanc'd alſo by the Concent of others who ſing the ſame Air in other well-agreeing Notes, eſpecially being accompanied with an *Organ*, which Art having conform'd to the nature of Humane Voice, doth not only aſſiſt, but Imitate us whilſt we ſing. He that is deaf to the Voice of Divine Wiſdom, and doth not admire it whilſt it expreſſeth it ſelf ſo harmoniouſly, may well be wondred at himſelf for an Unparallel'd Stupidity.

The beſt of the old Philoſophers, who were the Glory of their times, could not behold the curious ſtructure of this noble Machine which I have deſcrib'd, nor look upon the ſtrange uſefulneſs of its well-fitted Parts, without making Hymns and offering Hecatombs as their humble acknowledgment of the Unſpeakable Wiſdom of that All-powerful Mind which compos'd it. How could they do leſs? For, ſeeing all the Pieces, not of this, but all the Divine Works put into ſuch exact order that all Wiſe men muſt needs approve it, perceiving the Method according to which they were contriv'd of ſo deep a reach that none but great Minds can fathom it, and obſerving the whole Syſtem to be ſo perfect that nothing can be deſir'd towards its emendation, but that which is impoſſible; they juſtly concluded that it was effect of no meaner a Cauſe then an Omnipotent and All-knowing Principle. But here I muſt again entreat you, moſt worthy Friends, continued *Bentivolio*, to pardon the tedious length of this Addition to my former Diſcourſe, which I make no doubt but you will do both of your own Goodneſs, and alſo conſidering that it is hardly poſſible to ſpeak briefly of ſuch a vaſt Subject.

It

It is easier for you to obtain our Thanks then our Pardon, replied * *Eugenius*, since you have put an Obligation upon us by your Narrative of the Creation, and presented to our view those various pulchritudes which adorn the Nature of things; which for my own part I esteem a most excellent Contemplation, and worthy of the expence not of a few Hours, but our whole Life. And so do I, said † *Pusenantius*; and should easily grant that your Argument did prove the Existence of a God, because he made such a World, but that we are told by such as pretend to know very much, That it was not contriv'd by the Skill of any Artist, but was Eternally such as it is now; or if it did not alwaies exist in this Form, yet they say that there is no necessity to suppose that some God fram'd it, since it might be made by Nature; and some affirm very confidently that it was produc'd by a Fortuitous concourse of small Particles of Matter, which having mov'd up & down a good while in an infinite Space, did at last stumble upon this form of things: and they want not other Hypotheses besides this of which they make use to evade the force of your Argument: for without that Method which you so magnifie in the contrivance and production of living Creatures, they suppose that Men and Women sprung at first from the Earth of themselves.

* One of a good Disposition.

† One contrary to all men.

I did expect some such Answers, replied *Bentivolio*, for I have often heard such things quoted by the Patrons of Atheism, when they have been put to streights for the defence of their absurd Opinion; but I never wonder'd at it: For since the acknowledgment of a Creator would bring them under Obligations to a Religious Observance of him, they endeavour to invent many things to undermine that Belief, and grant any thing that can be suppos'd, though never so vainly, if it do but seem useful to that Design. I think those Objections which you have mention'd, as frivolous as the rest; and as they all come far short of a just Accompt of the World's Original, so some of them are extreamly ridiculous. Your first Objectors pronounce the World Eternal, and say that it did alwaies exist in such a Form as appears to us now; and that there hath ever been a Sun and a Moon, a Sea and Earth; and that they were alwaies inhabited as they are at present; and that Men and Women and other living Creatures, having a Natural Power of Generation, did from Eternity propagate their kind; and by saying this they suppose they have sufficiently discharg'd themselves of a God. But how vainly they think so, and how weak this pretence is, will soon appear, if you will give me leave to shew you with what insupportable Absurdities it is clogg'd.

I might here take a just occasion to urge Atheists with the Unreasonableness of their Incredulity, since they give an Historical Faith to most ordinary Writers, and deny it to the most faith-worthy Book that ever was written; in which we have receiv'd a clear Accompt of the Beginning of the World, and where God is positively asserted to be the Creator of all things. But because your Sect, pretending only to Reason, useth to disparage such Arguments under the name of *Rumours*, I shall endeavour to demonstrate otherwise how rational it is to believe that Report. The disacknowledgment of God as the First cause of Being, and the denial of him as the Creator of the Universe, do utterly bereave us of all Hope ever to arrive at any knowledge in Truth, which we both Naturally desire with a strong Passion, and are fully assur'd that we can never attain it till we find out the first Cause of all things. For plunging our selves into the deep Study of Nature, and strictly examining every effect which we see, and following it home to its Cause, in the pursuit we over-take many Mediate Causes which

divert our course a while, and requite our labour in part by the knowledge which we receive of them; but upon Enquiry finding them to be only effects of other Causes, we are forc'd into this Thought, That though the Chain of Causes and Effects may be drawn out into a long Series by many successive Links, yet there must be in the World some Great Cause of which there is no former, eternally existing of it self, from which all others derive their Beginning; and having found out this, we rest very well satisfied. So the Traveller being instructed by the purling water which runs along by him in a little chanel, that there is a Fountain from whence it springs, guides himself by the winding of the Stream which threds the Meadows, and as by a Clue leads him to the Rock out of which it bubbles, and there he sits down and drinks. This Hypothesis of a first Cause is a Principle so necessary to Contemplation, that all Philosophers have look'd upon an infinite Series of Causes as an intricate Labyrinth of Errour out of which there is no Egress, and have avoided it with the same wary care which they would take not to fall into a bottomless Pit. Some also of them have said, whom it is not easie to confute, That if they should admit this absurd supposal of the World's Eternity, they would be forc'd to grant that there are more Infinites then one, and that one of them may be greater then another, or that one of them may be a Part of another, and yet equal to the Whole; which are Assertions hard to be swallow'd or digested by a rational Belief. If this World had no Beginning, you can assign no Time in the Duration of it but an Infinite number of years went before it; one Infinite number finish'd a hundred years since must needs be shorter then that to which another Century is added, and so one Infinite is bigger then another: or if you say that they are equal, because both are Infinite; then the first, being but a part of the second, it will follow that a Part is equal to the Whole; and we must be content to grant too that there have pass'd as many Years as Hours in this feign'd succession: For Infinite Years having pass'd, the number of Hours, though there be some thousands of them in one Year, cannot exceed them, for it is but Infinite. If these things contain an inexplicable Darkness, then this Notion of an Infinite Succession of Generations, which is brought in to take off the Dependence of the World from a First Cause, signifies no more but this, That Atheists desiring to reject a great Truth under pretence that it is hard to be Believ'd are able to find nothing to avoid it but an Hypothesis which cannot be Understood.

I confess, said *Eugenius*, I am not well able to dive into mysterious Arguments, but I have thought sometimes as I have walk'd upon the Banks of a River, that if the World had been Eternal, those great Hills which I have seen pleasantly situated upon it would have been worn away before this time with the constant beating of mighty Waters, and that their high Tops would have been levell'd by the undermining Streams. And when I see those dreadful Rocks which stand in the Sea, and raising their Heads above the Waves threaten the fearful Sailours to dash their Ships in pieces if they come near them, I am apt to think that if they had been plac'd there from Eternity, the rough Waves would have wash'd them quite away long ago: For though Stones do grow, yet it is easie to observe that what the Sea devours in a Year is not to be repair'd in an Age, and that growing more greedy after it hath swallow'd a Part, it doth with more facility prey upon the Whole. But I have not said this to interrupt you, added *Eugenius* to *Bentivolio*, and therefore I desire you to proceed. It is no Interruption of my Discourse, but, as I think, a Confirmation of the Truth which I defend, replied *Bentivolio*:

volio: however I will go on; and as I think that which hath been said, sufficient to prove that the World did not eternally subsist in this order which is now visible: so I think that the other Objections which are gather'd together to cloud this Truth may as easily be blown away.

Your second Disputers possibly doubting the Truth of the former Assertion, and being willing to find out some other Subterfuge, have affirm'd that Nature made all things. These seem to have had such an eager desire to say something, that they resolv'd to speak, though what they said was as ill directed to the purpose as the Speech of the blind Senator to the Turbat. The truth is, the Objection is so foolish that it scarce deserves to be confuted; but because some Atheists play so low, I think it not amiss to shew in a few words that those who use this Argument either do not care what they say, or know not what they mean. For by *Nature* they would signifie either a Dull Principle, which having neither Reason nor Sense, hath brought forth all things, and dispos'd them in so good order that no Art can correct it; which is an absurd Imagination, as will appear by and by: or else by *Nature* they mean a knowing Power, which having made the World, and well understanding the distinct Properties of all things, assign'd them convenient stations according to the Direction of an excellent Wisdom; and so they confess a God, only they will not call him by that Name.

If this Answer satisfie not, we must ask them whether by *Nature* they mean *Particular* or *General* Nature. If they say that some *Particular* Nature made all the rest; which is it? That of Men or Beasts, Sun or Moon? If any of these be quoted, the Doubt remains still; for we shall ask who made that: which will be hard to answer, except they say, That things made one another by turns. If they say, It was *General* Nature; that is nothing but all the Particulars which we put together in our Conception, or, if you will, the Universe: And then the sense of the Objection will be, That the World made it self, and so was both before and after it self. Or if by *Nature* they understand some other substance distinct from created Beings diffus'd through the Universe, which doth sustain all things by a mighty Power, and direct them to their respective ends with an unerring Knowledge; they grant that there is a God, but they know not what they say.

Others, which think themselves more Ingenious, to mend the matter, have made a Conjecture which they esteem very plausible, and imagine that the World was probably sometimes adorn'd with this form of Being in which we behold it at present, and afterwards possibly fell from it into a shapeless Chaos, & was resolv'd into innumerable multitudes of Atoms, which fluctuating for many years, and justling one another, thrust things into that Order which they now have; taking it for granted that Matter and Motion were sufficiently able to produce the World without any knowing Director. But the insufficiency of this device discovers it self in that it doth shamefully beg those things which ought to be prov'd as Foundations for what is asserted, and they superstruct upon it such an heavy Fabrick of wild Consequences, that it is not able to sustain them. They talk of little Particles of divided Matter, by whose various contextures all things are suppos'd to be made, to such as allow not, that matter can exist at all without a God. They take it also for granted that this Matter is mov'd too without the acknowledgment of a Divine Motor, to them who can believe no such thing, because they know that matter is a stupid Principle and of it self inactive; but they supposing that it doth exist of it self, might very easily bestow an eternal Motion upon it. Hoping to obtain of us a belief of these fictions, with a

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growing presumption they precariously imagine that all things were made up by the conjunction of these Particles as things pre-existent to their being, and that the most perfect of living Creatures, Men and Women, are but heaps of fine Atoms thrown together: When as by the most strict observance of the Generation of Animals which are bred continually, it cannot be perceiv'd that any are produc'd by the commixture of such antecedent Miscibles; daily experience witnessing that their bodies are form'd out of an Homogeneous Principle, and do exist before those *Epicurean* Atoms or *Aristotelean* Elements. But if we grant that there was Matter and Motion, and that Bodies are made by the jumbling of these Atoms, and that the composition of various Forms is nothing else but the connexion of loose Particles; yet it is most absurd to think that this great Machine, the Universe, consisting of so many excellent Parts, could have been fram'd by unguided Motion.

For the Atoms mov'd in the infinite Space, which is suppos'd, either in Parallel Lines, or Obliquely. If they march'd on directly, they could never meet to compose so many bodies by their Union. The Inventors of this Notion perceiving this inconvenience, affirm them to decline a little, that so by their interfeiring Motion the jagg'd Particles might catch hold of one another. And they are also forc'd to say that they decline variously; for if all declin'd one way, none would meet. But though we grant that the rambling Atoms take different courses in their Motions of Declination, and so may possibly meet the sooner, and also suppose that whilst they wander up and down without a guide they may sometimes shew us by a few rude Compositions that they had united, and form'd themselves into inconsiderable lumps of different sizes and figures; yet to believe that so many varieties of such noble Works as I have before recited, should rise out of Matter by a blind scuffle of indiscerning Principles, is both an absurd Phancy, and the height of foolish Credulity. Things of Nature are better then those of Art, and yet this can do nothing but by the application of an industrious skill; what then but madness can make us think that Nature is Irrational? When was any rare thing done by Chance? What though *Apelles* struck the Image of Foame upon his Table by an angry cast of his Pencil? Could he with such another, nay a thousand such rude throws, have form'd a *Bucephalus* or a *Stratonica*? If we could see these lawless Atoms meet by accident in the form of a Tree, and grow into an Organ, the branches shaping themselves into tunable Pipes, and varying Notes according to bigness and length, the upper part doing the duty of a Sound-board, and the lower fram'd into a pair of Bellows, which fill'd and mov'd with wind give us the pleasure to hear excellent Airs; we should be apt to think that Chance is no contemptible Principle, and we should abate our estimation of Knowledge; such an Instrument equalling and very much exceeding those which being made with great care must be play'd upon by one who understands Musick as well as he that fram'd it. This also would be more admirable then those Instruments, which being contriv'd with much pains to play as it were a few lessons of themselves, are then help'd with a wheel fill'd with Pins orderly plac'd with an Artificial Skill and regular supplies of Wind. I suppose we may chance to see an Organ rise out of the Ground after the forementioned manner, when we shall happen to hear twenty Mad-men singing together, all their wild Notes falling of themselves into one Harmonious sound. These are the only Voices which will fit such an Instrument.

But if it be too much to expect that a Plant should grow so Musically, why do not these numerous Atoms conspire together after their fortuitous manner,

manner, ſome to make an heap of Letters, others Paper, ſome a Preſs, and all to place themſelves as well as Printers uſe to do, and put out ſome Book, which men ſeeing might ceaſe to magnifie their own Induſtry? But the Atoms are grown ſullen; for though they have done theſe and greater Matters of old, (for they have produc'd Men and Women) yet they will do ſo no more; or it may be they were tir'd long ago, and when they began to be weary, by chance form'd the Sexes which were not known before, that Men and Women might be made without their help. If the Model of the Univerſe had been fram'd by Chance, it is rational to think that inſtead of thoſe beautiful contrivances and lovely Symmetries which appear in the Works of All-knowing Nature, we ſhould have ſeen the World fill'd with mis-ſhapen Animals, as Men with three Feet, and Beaſts with five, and many other ſuch ſights ugly by reaſon of Diſproportion. But now Monſters are rare, we ſee only a few whoſe underſtandings are ſo diſtorted, that ſeeing the World peopled with ſuch well-compos'd inhabitants, perverſly imagine that formerly there were ſuch as I have nam'd and worſe, but that they being not well able to defend themſelves, were deſtroy'd by others who did not like them.

If theſe things did not caſt a ſufficient diſparagement upon this Principle, yet the permanency of the well-order'd World for ſo many Ages would diſcharge it from any ſuch mean Dependance as the fortuitous concatenation of Atoms; thoſe little bodies would not have been able ſo long to hold together by their forked tails; they are not ſo faſt tied in their preſent configurations that they cannot get looſe; neither are they ſo conſtantly repercuſs'd when they offer to move out of their places, that for fear of blows from their Neighbours they dare not ſtir and fetch their uſual walks. They may remove at their pleaſure; for all things being mingled with a genetally-diſpread vacuity, thoſe which are contiguous to emptineſs may move, and then the next to them in order, and ſo the whole Nation of Atoms change their poſture, if nothing elſe do ſtop their courſe, and hinder them from leaving thoſe bodies which are made up only by an aggregation of Particles.

It is true, we ſee there are ſolid Bodies in the World as well as fluid; but we can imagine no better reaſon of their Solidity, then the united Reſt of thoſe contiguous parts whereof they do conſiſt: and ſince ſome Bodies are harder then others, thoſe which have greater firmneſs may eaſily juſtle the weaker out of their places, and claſhing continually in as great a variety of contrary Motions as there are croſs lines upon a Globe, if ſome Potent God did not interpoſe, the Forms of Matter by the diſſolution of their Parts would be continually alter'd, as Wrinkles are upon the face of water by a ruffling Wind. The Nature of things being thus conſtituted, can we imagine that the Permanency of the World ſhould be reſolv'd into no other Principle then the foremention'd Hypotheſis; or that Chance is the glue which hath united its parts ſo long, and lock'd the Sun and Moon in their whirl-pools? We may as rationally ſuppoſe that Aſtronomers have made a league with theſe wandring Atoms, that for ſome certain time they ſhould not deſert their ſtations, hired ſome to watch others, or at leaſt have agreed with them that they ſhould appear in ſet places & poſtures at appointed ſeaſons, and make good their Predictions: how elſe could they foretell the Eclipſes of the Sun and Moon many years before-hand? By which we may perceive that, though ſuch as ſay the World did exiſt of it ſelf, do conformably to their own Opinion affirm that it is its own preſerver, and hangs together by the power of its own Nature, not of God, and ſubſiſts without the help of

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any Extrinſecal Principle, yet they have no firm ground for their Aſſertion; but it is very rational to ſay, that he who made Motion, and continues it ſtill becauſe it is uſeful, hath given it Laws, and doth ſo regulate it whilſt it rebounds from one thing to another, that the World is no more diſturb'd from perſevering in that Reſt which enables it to reſiſt thoſe Motions which would change its Form, then the Sea is permitted to overflow the whole Earth. Yes, yes; If that Omnipreſent Goodneſs which is ſpread through the Creation did not ſuſtain the whole, it would fall in pieces; for all things knocking rudely againſt one another muſt needs break themſelves, as blind-men arm'd with Bows and Arrows and ſhooting at Rovers would kill one another. If the Government of the World were permitted to blind Chance, or the turbulent humours of Degenerate men, it is not to be imagin'd how it ſhould be tolerably habitable. The wheels of Humane affairs would ſoon be taken off, or broken, if created Beings were not guided by an Omniſcient Power, which both directs them in the Road, and ſtops their extravagant Motions as it pleaſeth, and ſo preſerves the great Chariot of the World from being overturn'd. The wiſeſt of men have thought it more rational to ſuppoſe that a Ship without a Pilot may live at Sea in a Tempeſt when it is toſs'd with waves amongſt Rocks, then that Mankind which is often miſs-led with dangerous Errours, and is uſually hurried with violent Paſſions, ſhould not quickly bring the World to a miſerable end by mad practices, if there were not a God who, to preſerve the Order which he hath conſtituted, keeps up thoſe Banks, which if they were once broken, would drown the World with a Deluge of inexpreſſible Calamity. As God is the Founder of Order, ſo prudent men in all Ages have look'd upon Religion, which is a juſt Obſervance of him, as one of the chief Principles by which the Happineſs of the World is ſupported; and which being deſtroy'd would neceſſarily infer the ruin of all civil Societies: They have eſteem'd it that ſacred Knot, which being cut in pieces lets looſe Diſorder, accompanied with Contempt of Law and ſubverſion of Right, and follow'd with common Deſtruction.

I cannot but wonder that ſome who pretend to Philoſophy, have thought that excellent Order, which is manifeſt in the Regular Motions of the Celeſtial Orbs and the Viciſſitudes of Seaſons, which are admirable by reaſon of thoſe Advantages which they produce, may be reſolv'd into the diſpoſal of an undiſcerning Principle, becauſe the Sea ebbs and flows at ſet times, and becauſe they obſerve that Agues have Periodical Fits. Thoſe that argue after this manner ſeem to challenge God at his own weapons; and we may gueſs at their Succeſs by their Folly. It is fit to be quoted as an Argument againſt him, that he hath made that great Body of Navigable Waters, and ſubjected it to the influences of the Moon, which at certain ſeaſons doth make conſtant Tides, which are not more uſeful to Merchants, and ſo to all men, by Importing and Exporting Materials of Trade, then they are applicable to the Proof of a Deity, whoſe skill by ſuch an Excellent Work is clearly demonſtrated? Or, if we muſt think that there is no God, becauſe one who is ſick of a Quartan Ague is troubled with Periodical Fits, why may we not as well ſay that there is no God, becauſe two Armies do ſometimes make a Truce and ceaſe fighting? No, you ſay that is done by the appointment of humane Diſcretion, Well, but is it not in the power of Divine Prudence to appoint a neighbouring Enemy to infeſt us at ſet times? If a Diſeaſe be a conflict of our Nature with that which infeſts us, it is a Courteſie that we are not put to the trouble of fighting con-

continually for our lives, but have time allotted to recruit our ſpent Forces, and are taught in thoſe Intervals to provide againſt the next approach of our Enemy. Is it an Argument againſt God, that he hath made a creature which cannot fight alwaies without wearineſs? Beſides, that the Paroxyſms are exactly conſtant in their returns, is falſe; for they change in time and operation according to the variety of many Accidents, and return oftner and ſtay longer, as the Body in which they lodge is differently indiſpos'd.

The Objection which you cited laſt of all is ſo extravagant, that no Fable is more incredible, and we may juſtly wonder what ſhould bring it into any mans mind. You would have ſaid, if you had explain'd your ſelf a little further, that our Grand-mother Earth caſt out of her bowels bags like Wombs, (I think you might more properly have ſaid Secundines) and theſe breaking by degrees, Children come forth at laſt, who were nouriſh'd by a kind of Milky Juice till they became great Boys and Girls, and ſo made a ſhift to live upon herbs, and, when they could catch them, upon their fellow Animals. The conſideration of this Poetical phancy aſſures us how thoſe who diſown a God, are diſtreſs'd for want of ability to give any tolerable account of the Production of living Creatures; and withal ſhews us the Diſingenuity of Atheiſts, who not believing a Truth ſo naturally plain, admit things which are not only very improbable, but highly abſurd; and indeed are well content that any thing ſhould be impos'd upon them, though never ſo unlikely, if it do but abſolve them from the belief of a Deity. How elſe could it be poſſible that they ſhould reject the moſt credible ſtory of the Creation, and believe that men grew out of the ground like Muſhromes; or that Stars did ſow the Earth with a Celeſtial Sperm, which afterwards grew up into Men and Women; or, rather then fail, that at firſt Stones were tranſubſtantiated into Rational Creatures, being caſt over the ſhoulders of *Deucalion* and *Pyrrha*; or, at leaſt, that *Promotheus* made them of Clay, and enliven'd them with Fire which he ſtole from Heaven; or poſſibly, that long ago Men were Ants, and were afterwards transform'd by *Æacus*? Theſe Fictions are as paſſable as your Wind-Eggs.

The diſingenuity of Atheiſts will be more manifeſt, if we conſider how unwilling they are to allow an Eternity to God, and yet beſtow it upon ſuch a contemptible thing as *Matter*, and whoſe Notion they know to be clogg'd with inexplicable difficulties; and obſtinately deny the Infinity of a Divine Being, and yet grant it both to Space, and alſo to the Succeſſion of Ages; and affirm that, becauſe Matter and Motion are in the World, therefore there is nothing elſe; or that there is no God, becauſe an account may be given of ſome of his Works by Matter and Motion; and grant that Wood, Stones, Nails and Tools, may make themſelves, and, which is ſomewhat an eaſier Task, build an Houſe without an Architect; and ſo rather then acknowledge the World to be the Effect of the Firſt Cauſe, aſſert it to be its own Builder, Houſe, and Inhabitant. Thoſe who form their Speeches by theſe Rules, need not make any ſcruple to ſay that a Watch may make it ſelf and winding it ſelf up by Chance move ſo regularly as to ſhew the Day of the Month, the Hour of the Day, the Age of the Moon, and the Time of the Tide. Who but a Fool could ever think that the Eye was not made to ſee, the Ear to hear, or the Hands to take hold of things, but that each of them being accidentally fitted for ſuch purpoſes, we apply them accordingly? Such as talk at this rate, whilſt they bid others hearken to the voice of Nature, do certainly ſtop their own Ears againſt it; and may truly be ſaid not to argue from the Dictates of Reaſon, but rather, being at a loſs, to caſt

Lots what they ſhall ſay next: and we can no more reaſonably expect ſatisfaction from their diſcourſes, then hope to read our Deſtiny in the firſt place which accidentally opens in *Virgil* or *Homer*.

Is this all the Courteſie that we are to expect from Philoſophy, to be levell'd with the ignorance of the rude Vulgar, who wonder at the braſs, or gaze upon the gilded wood of a noble Sphere, and brutiſhly neglect the rare Motions of it, and take no notice of his Art who made it ſuch an Excellent Machine? Or are we grown ſo perverſe, that we confeſs that Art is now in the World, but deny that there was any at the firſt; and ſay that great Skill is manifeſted in the imitation of Natures's Works, but that there was none in Deſignation of the Original; and ſo equal the Caſts of ſenſleſs Chance to the contrivances of the beſt Skill, and eſteem blind men as able to give a judgment of Colours as thoſe who have the cleareſt ſight?

Thoſe who can digeſt the forementiond Abſurdities of which the Atheiſtical Hypotheſis is undoubtedly guilty, may ſafely ſwallow Iron, and not only with eaſe deny that there is a God; but without any difficulty believe what they will. But it is rational to think, that God will have ſatisfaction from thoſe unworthy perſons who obſcure the Glory of his Divinity with ſuch miſ-reports; eſpecially ſince he hath both made them his Creatures, given them leave to contemplate his Works themſelves, and commanded them to reveal their Excellency to others.

* One contrary to all men.

I could not but ſuppoſe, replied * *Paſenantius*, that you would endeavour to fortifie your Opinion with probable Arguments, and embelliſh the Notion of a Deity with all ſpecious Allegations; and therefore expected, that you would alſo load the contrary Opinion with all imaginable Abſurdities. But we are told by others, that your Hypotheſis is not free from conſiderable Objections: For if a God made the World, as you ſay, he ſeems to them not to have been Good, becauſe he made it no better; for many things are but of little uſe, and ſome very hurtful.

Is this the formidable difficulty which threatens this great Article of Faith? ſaid *Bentivolio* ſmiling: then I perceive that the number of our enemies which are yet unconquer'd is but ſmall, and that their ſtrength is leſs. They ſeem to march confidently; but in my mind they are arm'd no better then thoſe ridiculous *Caulomucetes* in *Lunia*, who are reported to have cover'd themſelves with Muſhrome-ſhields, and to have carried Spears which were only long blades of *Aſparagus*. It is no wonder that ſuch as endeavour to graſp Immenſity with a Finite underſtanding, and level God's Wiſdom with their own Apprehenſions, do ask many ridiculous queſtions concerning the Divine Operations; and, beſides thoſe which you have nam'd, demand with what Tools he made the World, becauſe they themſelves cannot work without them; and bid us tell them in what Moulds he caſt the Celeſtial Orbs, becauſe they imploy ſuch utenſils when they make Piſtol-bullet. Whilſt they complain in the behalf of many things created, of ſome becauſe they are not very good in themſelves, and of ſome becauſe they are hurtful to others; really, *Paſenantius*, I believe it is a very hard matter for theſe Objectours to ſay what would have pleas'd them. I am apt to think they deſire they know not what. Some things they grant to be very Excellent, but they would have had all others equal to them. The folly of this deſire is manifeſt if we apply their wiſh to any particular Phænomenon. All confeſs the Sun to be a moſt noble Being: but will any one that is wiſe therefore think it fit that every thing ſhould be a Sun? The Humane Body is a rare Machine: but is it then a blemiſh upon the Creation, that Frogs have not the ſame parts

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and figure? Certainly if theſe men were to give directions for the Deſign of a Magnificent Picture, they would order it to be drawn without any ſhadows; and if they were to reform the Laws of Harmony, Half-Notes would be in danger of baniſhment out of all Compoſition. It is not freedom from Envy, but want of Art, to make all the Members of a living creature, Eyes. Theſe curious people conſider not, that ſuch a frame as the World is, muſt conſiſt of many Parts, and that they have a ſufficient uſe, though one is not equal to another, whilſt they help to conſtitute ſuch a rare Syſtem, and grace it with the delightful variety of Beauty by reaſon of the different degrees of Being; ſo that it is only a defect of Knowledge which makes them think that this World can be mended: And we plainly ſee, that the better which they phanſie, if it were made by ſuch Rules which they ſeem to approve, muſt of neceſſity be worſe; and that they would deſerve the ſame praiſe for undertaking to make an alteration, which he merited, who pretending to out-do all the Pictures which had ever been made of Horſes, drew one with hairs upon the lower eye-lid.

There is nothing which you can name as likely to be underva'u'd for its meanneſs, but a ſufficient uſe may be aſſign'd to preſerve it from contempt. What is more in danger of Diſregard then the looſe particles of Sand which lie upon the Sea-ſhore, or Gravel which is trod upon in High-wayes? Or what can be thought of leſs uſe then Hairs, which are deſpis'd as Excreſcencies of Nature? Yet doth not the Mariner thank God for thoſe Sands, whilſt they ballaſt his Ship? and is not the Traveller glad of that contemptible Gravel for making his way more firm? and are not theſe Philoſophers well pleas'd with it in their Gardens, when they ſee how convenient it is to beautifie their Walks? And thoſe inconſiderable Hairs which ſeem not only ſuperfluous but prejudicial, do not they warm the cold brain with a natural Peruke, keep ſweat from falling upon the delicate Inſtrument of our Sight, being plac'd prudently upon the Eye-brows; and prove beſides, that they were not made in vain, ſince by a reaſonable appearance in the Face they give a very uſeful notice of a different Sex, when the age of a Man begins to be more dangerous to Women, if they were not ſo aſſured with whom they converſe?

Whereas you ſay ſome things are hurtful; if you underſtand your own words, you muſt mean that they are not good for all uſes: I ſhall ſoon let you ſee how much you are miſtaken in this Phancy. To inſtance only in one or two things: Will you eſteem ill-ſented Weeds and venomous Plants miſchievous, becauſe they are not good for ordinary food? It is unreaſonable; they were not appointed for any ſuch end: For the ſame cauſe you may as well find fault with Fire and Stones. But if you apply them in medicine, you will perceive that they are ſingularly beneficial. This may be ſaid alſo of Poyſonous Animals; that they might not hurt us we are guarded with Diſcretion, and ſome of them are their own Antidotes, as is ſeen in the Oil of Scorpions, and the uſeful Treacle which is made of Vipers. So that we have no great reaſon to complain much of that harmfulneſs which by prudent care we may avoid, and whoſe cure doth grow ſo near to it. But to end this conference,* *Paſenantius*, ſaid *Bentivolio*, I think that you and I ſhould ſuſpect rather that we are unskilful, then that things are uſeleſs, when we know not to what purpoſes they are deſign'd; and that it is more ingenuous to improve our Underſtanding by making Experiments, then idely to endeavour to find a Fault where there is none but our Ignorance.

* *One contrary to all men.*

Thus, ſaid † *Nicomachus*, did *Bentivolio* conclude his Diſcourſe, which

† *One who conquers in fight.*

Eugenius entertain'd with great delight: [a] *Autautus* heard it with a kind of Indifference, becauſe it ſeem'd to carry a good ſhadow of Probability: But *Paſinantius*, according to his obſtinate humour, would not believe it to be true, though he was not able to confute it. It grew ſomething late, and therefore *Eugenius* deſir'd *Paſenantius* and *Autautus* to ſtay all night. *Paſenantius* excus'd himſelf, pretending that ſome important buſineſs urg'd him to wait upon [b] *Antitheus* that evening. *Autautus* accepted the invitation. When *Paſenantius* was gone, *Eugenius* deſir'd his Gueſts to leave off their Philoſophy for a while, and to refreſh themſelves with a ſhort Supper, which was now ready. They walk'd in the Garden till it was ſet upon the Table. After Supper they took leave of each other for a night; And becauſe it is now late, added *Nicomachus*, if you pleaſe, let us do ſo too. The Company having expreſt the great content which they took in *Bentivolio*'s Diſcourſes, and having thank'd *Nicomachus* for making the Rehearſal, [c] *Theonoe* and [d] *Irene* conducted *Urania* to her Repoſe, and [e] *Sympathus* accompanied *Nicomachus* to his Chamber.

The next day as they were walking all together in the Shades of that pleaſant Grove which joyns to [f] *Theander*'s Gardens, and diverted themſelves with various entertainments, they ſometimes expreſt a Reſentment of [g] *Alethion*'s condition, and reproach'd [h] *Antitheus*, and ſometimes complain'd of the abſence of *Bentivolio* and *Amyntor*. [i] *Panaretus* ſeeing that they were ſo much the more griev'd, becauſe they ſaw this loſs ready to be compleated with the departure of the remaining Companions, endeavour'd to oppoſe their diſturbance thus. Since you know, ſaid he, that we are ſo appointed in this World, that our Felicities are often interrupted, let us not be troubled at any thing which happens, as if we had not foreſeen it; neither let us deprive our ſelves of that Happineſs which we may enjoy, by neglecting to improve the advantage of our preſent Converſation; and by no means let us antedate the Diſquiet which will attend our mutual Abſence, by allowing Melancholy to ſeize on us aforehand. And if you think it is a ſin in us to leave you, it is juſt that [k] *Nicomachus* ſhould ſuffer the firſt puniſhment of it, ſince he is come to call us away. If that will give you any ſatisfaction, replied *Nicomachus*, I will chearfully undergo what ſuch merciful Judges ſhall pleaſe to appoint. I think, ſaid [l] *Theonoe*, we had beſt take it for granted that it is a Sin, without diſputing the Caſe; and ſince *Nicomachus* is ſo willing to make amends for doing us this ſuppos'd injury, if it were not a preſumption for me to offer at the pronouncing of his Sentence, I would condemn him to the trouble of perfecting the relation of *Bentivolio*'s Diſcourſes, in [m] *Theriagene*. You have form'd his Cenſure much to our advantage, ſaid [n] *Irene*; and as by yeſterday's experience we perceive of how faithful a Memory he is Maſter, we are well aſſur'd that he is able to diſcharge this Task. Yes, ſaid *Urania*, and, if I might take the boldneſs to ſpeak in all our Names, I ſhould freely declare that *Nicomachus* ſhall not only by this means expiate his Fault, but that his Patience will be ſo highly meritorious that it ſhall oblige us all. Though I did eaſily imagine, replied *Nicomachus*, conſidering the juſt Temper of thoſe who were to appoint what I ſhould ſuffer, that I ſhould not be condemn'd to any thing Intolerable: yet I did not expect this kind of Penance, having endur'd it once already, and then diſcover'd ſo much of Imperfection, that I thought, if it were only to ſave your ſelves from the troubleſome exerciſe of your own Pity, you would not be willing to ſee me ſuffer after that manner any more: Therefore I muſt intreat you to alter my Puniſhment, leſt you afflict your ſelves, and alſo become further

[a] *One who aſcribes all to himſelf.*
[b] *An Atheiſt.*
[c] *A divine Mind.*
[d] *Peace.*
[e] *One who compaſſionates others.*
[f] *A Divine perſon.*
[g] *A Lover of Truth.*
[h] *An Atheiſt.*
[i] *All vertuous.*
[k] *One who conquers in fight.*
[l] *A Divine Mind.*
[m] *Degenerate Beaſts.*
[n] *Peace.*

further witneſſes of the wrongs which you force me to commit againſt *Bentivolio*. Do not you think to eſcape the Law with ſuch Pleas, anſwer'd *Urania*; you can commit no Fault againſt my Brother by failing to recite what he did ſay, for want of Memory; or, if you did, you are able to ſupply that defect by the Excellency of your Wit: and I am apt to think that you have in ſeveral Paſſages conceal'd his Infirmity, pretending to have receiv'd from him what was your own. I am oblig'd to you for his ſake; but ſince you promis'd Obedience when you made us your Judges, ſubmit to your Cenſure, and be aſſur'd as to the Apprehenſion which you have for us, that all the Affliction which we ſhall endure by way of Sympathy will be only to enjoy a great Pleaſure whilſt we hear you diſcourſe. I ſhould not, replied *Nicomachus*, make any more Objections againſt my Duty, (for ſuch I eſteem whatſoever you are pleas'd to command me) but that beſides what I have told you already, I can remember nothing but the ſtory of * *Anaxanaction*, which *Eugenius*, who had but an imperfect notice of it, requeſted *Bentivolio* to relate to him: and ſince you are acquainted with it already, I preſume that I am fairly excus'd from the Rehearſal. Do not hope to ſave your ſelf thus, anſwer'd *Theonoe*, nor believe that any Ingenuous Perſons can be wearied with a Story which is fill'd with the greateſt Accidents that ever happen'd in the World, though they ſhould hear it often. As no other can equal it in the Importance of the Matter, ſo I make no doubt but that in *Bentivolio*'s Narrative it is accommodated to a very pleaſing Method. I ſee I gain nothing, ſaid *Nicomachus*, but loſs of Time by the Delay of my Obedience, I might have perform'd a good part of my Task if I had begun ſooner, and therefore I will make no more Excuſes. He proceeded thus.

* The King of Kings.

As *Bentivolio* and *Eugenius* were walking one day in a Summer-Gallery, which was built after the manner of the *Lycæum* where *Ariſtotle* convers'd with his Peripatetick, *Eugenius* having heard *Bentivolio* in ſeveral Diſcourſes make an honourable mention of *Anaxanaction*, and being not very well acquainted with his ſtory, deſir'd *Bentivolio* to give him a fuller Information concerning the Life of that moſt Excellent Perſon. I would do it with all my heart, ſaid *Bentivolio*, if my Power were correſpondent to my Deſire of your Satisfaction. If *Anaxanaction* would pleaſe to beſtow upon me *Volto divino*, (a favour which he is reported to have done the Prince of *Edeſſa*, when he pitied the diſability of the Painter whom he ſent to take his Picture) it would be eaſie for me to perform this Task by ſhewing you his fair Image. Whether it be true or no that the Glory which ray'd from *Anaxanaction*'s Face dazel'd the forementioned Painter, I do not know; but I am ſure there are none who have ſeriouſly contemplated his Incomparable Perfections, that can think they have a ſufficient Skill to deſcribe his juſt Character. Some things in his Life are ſo great that they are too big for the Capacity of ordinary Apprehenſions, and thoſe Heroical Pieces which do fill it up are ſo many, that it is difficult to remember them all: But ſince I have had the Happineſs to ſee ſome Memoires of his Life written by his Friends, who knew him by intimate Converſe from the time of his publick Actions till his Death, I ſhall be able to make a Relation by which you will perceive that you never heard ſuch things ſpoken of any other Perſon. But becauſe it will be too long, added *Bentivolio*, to walk till I can finiſh this Report, we will ſit down. Hereupon the Company took their Seats, and *Bentivolio* began thus.

The History of * ANAXANACTON.

* The King of Kings, our Lord and Saviour.

Here begins a Discourse concerning our Saviour, with an Explication and Vindication of his most Excellent Gospel.

I Must first acquaint you with the manner of his Birth, which possibly will awake your Admiration, when I tell you that his Mother was a Virgin; it being but fit that he who was Lord of Nature, should be born out of its Ordinary Course. This is something strange, I confess, said *Eugenius*; for it is a thing which hath no parallel Example. Yes, it is strange, replyed *Bentivolio*, but not at all incredible to you, *Eugenius*, or any else who acknowledgeth a God. How easily can he who fram'd all things out of Nothing, make the Womb of a Virgin pregnant without the contact of two prolifick Sexes? or, if Conception be accompliſh'd according to the more common Hypothesis, it is not unreasonable to suppose that he who appointed such rare effects to be produc'd in a way so unlikely, that none are able to give a rational accompt of what they know to be done by it, can as easily do it by some other. This Truth was sufficiently justified to all the World. Who should doubt of it? Jews or Gentiles? The Mother was assur'd of it by an Angel, and told how it should be brought to pass, lest her Modesty should afterwards have taken offence at such a strange accident. Her Countrymen the Jews had no Reasons to dis-believe that a man might be born of a Virgin, who knew by Revelation that the first Woman was made of a Rib, and whose Fathers saw *Aaron*'s Rod long after it was cut from the Tree both Blossom and bear Almonds; who were told by the Omnipotent God, that the Messiah, whom they had for many years expected, should be the Son of a Virgin; & were further assur'd that *Anaxanacton* was he by a Quire of Angels, who, to do Honour to him as soon as he was born, celebrated his Incarnation with holy Carols, and being favour'd of God by an early Information to understand the great Concernments of his Nativity, did not only adore one whom they were commanded to receive as their Prince, but did charitably make known to men the Happiness which was befallen them by this Divine Off-spring of the Virgin-Mother. The Gentiles could not rationally doubt of this great Truth, for a very considerable part of them who inhabited the Eastern World, by an Instrument sutable to their way of Life had notice of his Birth; for whilst they were observing the face of the Heavens, by the peculiar Rays of a new Star devoted to this holy Use they were directed to find him that was so strangely born. As the Divine Benignity did thus take care to let them know the way to that Excellent Person, in whose Appearance all the world was deeply concern'd, so this general notice being given them by such extraordinary means, oblig'd them to belive what was told them particularly concerning the manner of his Birth.

Thus by this first Intelligence given to the simple Shepheards and the learned *Magi* God made *Anaxanacton* known betimes to the weakest and wisest of Men: and yet, lest any doubts should remain in the minds of the scrupulous World concerning this point, *Anaxanacton* took away all difficulties from their Belief, exceeding the Wonder of his Nativity by the Miracles which he perform'd after he was born, especially after his Death; and left none but the Malicious so stupid, as that they were not able to conclude that he who could revive the dead with his Word, and raise himself out of a Grave after he had been buried three dayes, might easily begin his Life in the Womb of a Virgin. But since I must discourse to you of that afterwards, I desire you at present only to think with your self whether since

ſince the Heavens were at this time adorn'd with new Luminaries, and the Celeſtial Inhabitants came down in viſible ſhapes, and expreſs'd the Nobleneſs of their Ingenuity, congratulating the Proſperity of Men with the ſweeteſt of Harmonies, an Honour never before equall'd was not done to the Nativity of this great Perſon, and that they were not high Preſignifications of the Divine Quality and Excellent Actions of this mighty Prince, and evidences of his Heavenly Extract infinitely more Illuſtrious then thoſe poor Inſtances which moſt would have admir'd as indubitable Preſages, that is, if he had been born ſmiling, if his Incarnation had been attended with a Dance of Swans, if Bees had hiv'd themſelves in his Lips, or an Halcyon made her neſt in his Cradle. I find as much Reaſon to believe, as before I had to wonder, ſaid *Eugenius*; only I deſire you would let me know who was that Virgin-Mother; for being honour'd with ſuch an Extraordinary Favour, I cannot but ſuppoſe ſhe was ſome very rare Perſon.. She was, replied *Bentivolio*; but her Excellency conſiſted in an Humble Piety and unſpotted Chaſtity. It's true, ſhe was lineally deriv'd from a Royal Family: but that Relation was weaken'd by ſo many Diſcents, that it was not much more conſpicious at ſuch a diſtance then the Diſtinction of Waters which proceed from ſeveral Rivulets when they are blended in the Sea; neither did ſhe challenge any greater Honour from that Original then any poor man may claim as being deſcended from *Noah*, nor God make any other uſe of the Pedegree then to verifie his own Predictions. But this is no wonder; for God having deſign'd to glorifie Humility by the Incarnation of his Son, and to diſparage thoſe vain Eſtimations which are bottom'd upon High Parentage, Noble Titles and vaſt Poſſeſſions, he ſent him into the World deveſted of theſe Ornaments, and obſcur'd his truer Greatneſs with the Meanneſs of a poor Eſtate, though indeed that was appointed as a foil of his after-Glory, which was ſhut up in this Cloud like the Sun-beams in Curtains of Cryſtal. For, beſides the forementioned Adorations which were pay'd him by Angels, and the Luſtre which was added to his Birth by a new-made Star, Almighty God at his Baptiſm own'd him for his Son by a Voice ſounding from Heaven equally loud with Thunder, (which he repeated twice afterward) and commanded the World to obey him as their Univerſal Lord, the Holy Spirit deſcending from the Celeſtial Regions, and reſting upon him as the true Lover of Souls, in the Form of a Dove.

What was the meaning of this Solemnity? ſaid *Eugenius*. I will tell you, anſwer'd *Bentivolio*; but to make you underſtand this Myſtery more fully, I muſt acquaint you with a piece of an ancient Story. When Mankind apoſtatiz'd from their Creator, and were afraid of being eternally undone with the execution of the Puniſhment which was conditionally threatned, the God of Mercy being unwilling that the Folly of his Creatures ſhould be their Ruine, took compaſſion of their Miſeries and declar'd that he would not purſue his Right to their Deſtruction; and to ſupport their Life by Hope be promis'd in due time to ſend one who ſhould make up the Unhappy Breach, aſſure his Good will, and give Men a full knowledge of the Happineſs to which they were reſtor'd. After ſeveral Ages had paſt, in which it pleas'd God to connive at the Sins of the fooliſh World, for the ſake of his Promiſe, he ſent *Anaxanaction*, born after the manner which I have before deſcrib'd; who when he came did ſoon approve himſelf to be that Benign Saviour whom the common Father of the Creation had deſign'd to undertake the Reſtauration of the laps'd World.

I beſeech you, ſaid *Eugenius*, tell us how * *Anaxanaction* verified that great

* *The King of Kings.*

great Title; for as the Appellation is magnificent, ſo our beſt Concernments ſeem to be included in it. You ſhall underſtand this preſently, anſwer'd *Bentivolio*. When that Divine Perſon, who exiſted eternally in the Boſom of his Almighty Father, was pleas'd to appear upon this poor Globe for the Accompliſhment of the forementionʼd Promiſes, to do an unſpeakable Honour to our forlorn Nature, he cloathʼd himſelf with Humane Fleſh, and united that Life to Immortality which was condemnʼd to die for Diſobedience. When Divinity was thus embodied, he which dwelt before in the Splendors of inacceſſible Light, deſcended and became viſible in the lower Regions, and thoſe who had the Happineſs to behold him were ſtruck with the Brightneſs of his Diviner Rayes, by which he was as clearly reveal'd as the frailty of Mortal Eyes could bear; and they perceiv'd that God had now fram'd for himſelf an Earthen Tabernacle, and diſdain'd not to converſe familiarly with Men, having veil'd the Majeſty of his Glorious Preſence in a Body like their own.

Here *Eugenius* interpoſing, told *Bentivolio* that this ſeem'd more ſtrange then the firſt piece of his Story; and that it was more difficult to believe that God ſhould become a Man, then that a Virgin ſhould be a Mother. I did ſuppoſe, replied *Bentivolio*, that you would wonder at the Myſtical ſenſe of my laſt words, neither would I have you think that I am able to give you a full Explication of ſo deep a Verity: But I muſt tell you, that though God hath made Religion Venerable by the Incomprehenſibleneſs of ſome pieces of it, yet no Article of our Creed is Incredible becauſe we do not perfectly underſtand every Point; it being a rational ſatisfaction to our minds that we believe only what God hath ſaid, and our Faith is as well ſecur'd in theſe Inſtances as our Knowledge is in many things which we take for granted, though we are not able to give an exact account of them to a Curious Enquirer. Who can explain the nature of Time, and reſolve all the Doubts which ariſe from the conſideration of Place? Who can ſhew us the Original Springs of Motion? Why ſhould any Man ſtumble at the Myſtical Union of God with Humanity, when he conſiders the inexplicable Connexion of the Soul with a Body, or the ſtrange Adheſion of Matter to Matter? Since we know not how our Soul doth at pleaſure move ſo diſtinctly the various parts of this rare Machine our Body, why ſhould we be offended that God, having told us many eaſie Truths which we are to believe, and given us many plain Precepts whoſe Obedience is neceſſary, ſhould alſo command us to give credit to ſome higher Articles, where our Duty is humble Faith and devout Admiration?

I am very well ſatisfied with this Anſwer, ſaid *Eugenius*, neither do I deſire rudely to uncover what God hath been pleas'd to hide; but I beſeech you to go on, and let us know what this Divine Perſon was pleas'd to reveal concerning the Deſign of his Incarnation. I will, replied *Bentivolio*. The firſt good news which he publiſh'd was, That the Merciful Creator was willing to forgive the World that great Debt which they were not able to pay, and that the Moſt Good God, who had been ingratefully abus'd, had of his own benign Diſpoſition ſent an Offer of Pardon, and to ſhew men the Reality of his Good will had made the Terms of Reconciliation eaſie; and that they might come to treat he had appointed *Anaxanaction* to be a Mediator between Him and Them, who to aſſure them of his beſt Aſſiſtance told them that he would negotiate the buſineſs of their Peace, and both intercede for them with Almighty God, and, ſince the Divine Authority was notoriouſly affronted by Mens Tranſgreſſions, he would out of his Love to

Humanity

Humanity offer himſelf as an Expiatory Sacrifice for their Offences, and ſo prevent their deſerv'd Ruine, and as far as it was poſſible repair the Divine Honour, by putting the higheſt diſparagement upon Sin, whilſt he declar'd to all the World that he thought it better that the Lord of Life ſhould die, then ſuch a baſe thing as Diſobedience ſhould not be condemn'd, endeavouring by this means to deſtroy it, having us'd ſuch a cogent Motive to reduce Sinners to their due Obedience.

This was a noble Undertaking (ſaid *Eugenius*,) and as I am aſtoniſh'd at the Rehearſal of ſuch a ſtrange Affection, ſo I am ſurpriz'd with an extraordinary Joy, becauſe I underſtand by this Relation to whom I am oblig'd for my Happineſs. I did ever make my humble Prayers to God as a moſt Merciful Power, but I knew not till now which way he would expreſs his Benignity. However you have not yet ſaid, continued *Eugenius*, how far the Divine Goodneſs was pleas'd to accept this Interceſſion for the benefit of Sinners. I will tell you, ſaid *Bentivolio*: This moſt worthy Mediator obtain'd that Men ſhould neither be denied the Grace of Repentance, nor the Forgiveneſs of their Sins upon their penitent Return to their Duty. This was a high Favour, ſaid *Eugenius*, and the Condeſcenſion as great as Men could deſire. It is moſt juſt that Sinners ſhould repent, for it is moſt Irrational to ſin; all Diſobedience being rooted in Folly and Ingratitude: but that God would pardon diſingenuous perſons upon their Repentance, and not inflict Puniſhment upon ſuch as challeng'd him to do it, is ſo rare an Expreſſion of the Divine Clemency, that it was worthy of the Mediation of God's Son to obtain it. But ſince we have troubled you ſo far, ſaid *Eugenius*, continuing his Diſcourſe to *Bentivolio*, I pray you let us underſtand what Orders *Anaxanaction* commanded his Subjects to obſerve, and which he made the Conditions of their Hope, and the Trials of their ſincere Submiſſion. I will ſatisfie your demand, replied *Bentivolio*; and whilſt I do ſo, I muſt let you know that *Anaxanaction*'s Inſtitutions are innobled with ſuch a comprehenſive Prudence, that they infinitely excell the beſt Rules which were ever written by the moſt Famous Law-givers. There is no Capacity for the improvement whereof Mankind needs Advice, which he hath not accommodated with an infallible Guidance. It being the principal Concernment of Rational Creatures to worſhip their God in ſuch a Mode as is acceptable to the Divine Nature, he hath left us an incomparable Draught of Religion, by which he hath ſupplied the Defects of all that were before it, and hath made this ſo abſolutely perfect, that it is not capable of Melioration by any ſucceſſive Thoughts. It is well known how poor a thing the Pagan Superſtition was in the beſt Pieces of it, and how baſe in the worſt. It pitied *Anaxanaction*, the true Lover of Humane Souls, to ſee them adore ſome things for which, as being beneficial to Men, they were oblig'd only to give thanks to him which made them Good; and to ſee them not only proſtrate themſelves before others worſe then themſelves, but to make Gods of thoſe Creatures which are thruſt into the loweſt rank of Being; and in many Nations both to offer Prayers and Eucharists to the Names of Men, who were ſo infamous for bold Wickedneſs that they had juſtified the higheſt ſorts of Villany with barbarous practices; and alſo to worſhip malicious Spirits, not only common Enemies to our Nature, but which chiefly expreſs'd their hatred to it by making that Religion in which they were acknowledg'd the greateſt Miſery of their Worſhippers, both whilſt they commanded them to offer their own bloud to appeaſe their deviliſh wrath, and expos'd them to mutual ſcorn by obſcene Rites, having given them order to celebrate their Feſtivals

with wild Curſitations of Naked Women, and immodeſt Dances of Laſcivious perſons, and having made their more recluſe Myſteries the exerciſe of all Unnatural Laſt, that is, forc'd Mankind to honour them by doing the greateſt Diſhonour which was poſſible, to it ſelf. All the Compenſation which they receiv'd for theſe baſe ſubmiſſions being only a Mockery of vain Promiſes deliver'd by abſtruſe Oracles: and yet they were grown ſo ſtupid that they did not think themſelves much deluded, becauſe the falſhood was cover'd with ambiguous Phraſes; and they comforted themſelves when they were cheated, that they were able to defend their Idol, that is, had ſo much wit as to conſtrue the Deluſion in the contriv'd ſenſe, which was deſign'd as a cover to their God's Ignorance, and an Inſtrument of their Abuſe.

* The King of Kings.

* *Anaxanaction* utterly aboliſh'd this rude Heatheniſm, and deliver'd Humanity from ſuch execrable Obſervations: and having conſider'd alſo another ſort of Religion us'd in one part of the World, which though it was free from ſuch deteſtable Cuſtoms, yet perceiving it obſcur'd with Shadows, defective in ſome neceſſary Rules, redundant in the Obſervation of things which are neither good nor bad in their own Natures; that the main ſenſe of its moſt uſeful Precepts was corrupted with falſe Gloſſes, and the whole œconomy ſo clogg'd with External Rites that it was intolerable to the greateſt lovers of Ceremonies that ever were in the World, who at laſt could not but complain of the Number and Weight of unprofitable Ordinances, being pain'd with Circumciſion, exhauſted with coſtly Sacrifices, wearied with long Journeys, troubled with nice Diſtinctions of Meats, and diſtracted with curious Modes of bodily Worſhip; out of his deep commiſeration of their ſad Eſtate he diſmiſs'd this unuſeful trouble, and appointed a moſt proper Service, commanding Men to offer themſelves to God a Reaſonable Sacrifice in ſtead of Bulls and Goats, to make Oblations not of the bloud of dead Beaſts, but the obedient Faith of Living Perſons, to adore him with the nobleſt Affections of their Souls, and to lay upon his Altar the Humility of a Reſign'd Will, to make a Holy Mind his Temple, and to embelliſh it with rais'd Apprehenſions of his Divine Nature, and deep Reſentments of his Omnipreſent Goodneſs, and in this ſacred Oratory to offer up daily Prayers and thankful Acknowledgments, an Incenſe moſt acceptable, being preſented by ſuch as he alſo taught to devote the Series of their whole Life to the Divine honour. Thus *Anaxanaction* having laid aſide thoſe meaner Duties which bad men could perform as well as others, and by which they uſually endeavour'd to make a Compenſation for their Vices, he pluck'd up that Thorny Hedge, which being planted at firſt only to ſecure the Jewes from the Heathens Sins, was made uſe of now to exclude all their Neighbours from their Charity; and form'd his Goſpel into a Rational Worſhip, in which having inſtructed Men to ſerve God with natural expreſſes of an Ingenuous Simplicity, he broke that heavy yoke which not only tired Humane Nature with the Portage of an exceſſive Weight, but pinch'd it alſo with a diſagreeable Form. That which *Anaxanaction* put into the room of it is ſo light and well-fitted to our Necks, that Good men take no leſs pleaſure in the bearing of it then a Porter would feel in a convenient Load of Jewels put upon his back with this condition, that if he carry them home they ſhall be his own.

For now Men find themſelves not only ſatisfied by the wiſe Counſels of *Anaxanaction* in reference to their Divine Affairs, but alſo rarely directed in order to their Civil Negotiations; he having ſhew'd them by a moſt compendious

pendious, yet very plain, Method, how to ſecure and advance their private and publick Intereſts. His Injunctions require the Obſervation of an exact Righteouſneſs, and he hath made the greateſt Charity an indiſpenſable Law to his Subjects. He hath exalted Juſtice to the higheſt pitch, for he made mens own Expectations of what they would have done to themſelvs the only Meaſure of what they ſhould do to others in the ſame Caſes. He made the Bounds of Charity ſo large, that no miſerable perſon is excluded from the benefit of it. He hath charg'd thoſe who pretend to his Diſcipline never to hope for that favour with him which they do not ſhew to others. And leſt the practice of this Divine Vertue ſhould be diſturb'd with the Injuries which he knew would await it in the converſation of diſingenuous people, he forbad them all Revenge except the nobleſt ſort of it, Forgiveneſs. He guarded the Chaſtity of Single life with ſtrict Precepts, and permitted not the Honour of Marriage to be ſullied with Polygamy, nor defeated with peeviſh Divorces. In ſhort, he did ſo fully comprehend all the Offices of Humane Life in the Brevity of his wiſe Rules, that the Chriſtian Church was the only Example which the World could ſhew of an excellent Society of men: It being impoſſible that by any other Principles there ſhould be ſuch benign Governours, ſuch obedient Subjects, or ſo loving Neighbours. None are ſo powerfully reſtrain'd from an unjuſt Invaſion of the Rights of others as his Servants, who are commanded upon many occaſions to contemn that which they may lawfully call their own. No ſuch care is taken by any other Law-giver of the Reputation upon which Men ſet ſo high a value as by Him, for he hath ſecur'd their Good Names among all his Diſciples, which are not falſe to their Profeſſion, both againſt open Reproches and ſecret Calumny. Indeed the Rules of his Politie are ſo excellently fram'd, that if they were inviolably obſerv'd, all Orders of Men would contribute to the general Advantages of Humane Society; the Wiſdom of God, which ſeems to be obſcur'd in the Unequal Conditions of Men, would be made conſpicuous; and that univerſal Peace which is now only wiſh'd, would then be enjoy'd, and ſecur'd againſt Inteſtine Sedition and Forein War.

You will eaſily imagine, proceeded *Bentivolio*, that *Anaxanaction* having made his Subjects truly Religious to their God, and very amicable to all their Relatives, he did not leave them deſtitute of any particular Accompliſhment belonging to the perfection of a private Capacity. He did ſo plainly teach men to know themſelves, and ſo ſtrictly to regulate the Exorbitancy of their Natural Appetites, that they muſt wilfully neglect his Directions if they be not highly Prudent, ſeverely Temperate, and truly Modeſt. He hath made a ſtrong Defence againſt the deſires of Vain-glory, having taught them no more to regard the trivial Applauſes of the World then men value the jingling noiſe of Childrens Rattles. He hath ſet them at liberty from the Oppreſſion of anxious Cares, by directing them to place their Treaſure in Celeſtial Hopes, and as to other matters to imitate the thoughtleſs life of Birds and Flowers. Whilſt they entertain their Minds with noble Enquiries, they are rewarded for their hearty endeavours with the poſſeſſion of Divine Wiſdom; and when they do contemplate thoſe noble Victories which by Obedience to Holy Rules they have obtain'd over their ſenſual Appetites, they pleaſe themſelves in the Peace which they have made with themſelves, and rejoyce in the Teſtimony of a good Conſcience which reſults from the conſideration of a well-govern'd Life; and to conclude this part of my Story, they beſtow as much of their time as they can borrow from the preparation of their Souls for an Immortal Happineſs, upon ſuch

worthy Actions as expreſs the power of their generous Principles, by which the common Intereſt of Mankind is ſerv'd, and which deſervedly reflect upon their Authors an honourable Reputation. And now by this which I have briefly reported you may perceive, ſaid *Bentivolio*, that this great Phyſician of Souls came not to palliate, but cure, the diſeaſes of Humane Nature; not to cover but heal, the Infirmities of the Degenerate World; his Doctrines being the Models of ſuch an exalted Vertue, that they make thoſe who entertain them with a ſincere Obedience poſſeſſours of ſuch Accompliſhments as are ſcarce talk'd of in other Books.

I muſt confeſs, replied *Eugenius*, you have ſet before us a fair Draught of very noble Inſtitutions: and though I cannot but perceive that they are accommodated to the univerſal Good of Mankind, agreeable to all Places, and at no Time unſeaſonable; yet they do ſo far exceed the ſtrict Rigour of Vulgar Laws, and are ſo far rais'd above the pitch of Humane Cuſtoms, that I wonder they were ever entertain'd in the World. You will not wonder much, ſaid *Bentivolio*, if you will have the Patience to know with what potent Motives *Anaxanaction* perſwaded their Reception. He made his own Life a juſt Example of his Rules, demonſtrated that he brought his Doctrine from Heaven by the Miracles which he perform'd, promis'd an Eternal Happineſs as the Reward of ſuch as would undertake to follow his Footſteps; and being barbarouſly murther'd by a vile Generation who were upbraided with his Vertues, he appear'd again in Life within three dayes, and after a while before a great Multitude of Spectatours aſcended into the Celeſtial Regions, to take poſſeſſion of Immortal Glory in his own and their names. But theſe things are ſo conſiderable (ſaid *Bentivolio*, making a kind of Interruption to himſelf) that I muſt crave leave to diſcourſe them in more words.

The moſt prudent *Anaxanaction* knowing that the Example of Eminent Perſons had a mighty Influence upon all Beholders; and that thoſe Precepts are ſeldom regarded which are diſparag'd by the contradictory Practice of ſuch as give them, did therefore prudently make his own Converſation an exact Reſemblance of his unparallel'd Rules: Inſomuch that whilſt he liv'd, Goodneſs ſeem'd to have deſcended from her Heavenly Manſion, and became viſible to Mortal Eyes, and by the Luſtres of Divinity, which was now incarnate, they ſaw Piety re-inthron'd, Righteouſneſs reſtord, Charity glorified, and all the parts of a Holy Life vindicated from the Contempt which was put upon it by the Rudeneſs of that baſe Generation with whom he convers'd. And the truth is, *Eugenius*, he was ſo lively a Pourtraiture of the higheſt Vertue, that he out-ſhin'd the moſt Illuſtrious Heroes that are nam'd in Hiſtory; and their Actions were ſo far ſhort of his both in diſtinction of Quality, and the Number of ſuch as were Excellent, that they appear at the firſt view to have been only ſome little things done by men of petty Tempers, when they are put into Compariſon with the rare Products of his noble Spirit. He deſpis'd that poor Glory which many of thoſe ſo magnified Heroes made the only end of all their Actions. *Anaxanaction* being a true Lover of God, and having a perfect knowledge of his Infinite Wiſdom, depended intirely upon his pleaſure, and referr'd his whole Undertaking to his Honour, never reliſhing that delight which low Souls take in their own Self-will, nor admitting thoſe vain Applauſes by which arrogant perſons nouriſh their Pride. He trampled upon Senſual Pleaſures: the dull allurements of Fleſhly Luſt were not able to take any hold of him, who came to expreſs an Angelical Life in a Humane Body, neither could the ſtrongeſt

Ten-

Tentations make the leaſt breach in his Deportment, which was to be the Standard of unſpotted Purity. He was ſo carefully juſt, that he was never accus'd of doing the leaſt Wrong; neither indeed would he ever engage himſelf in thoſe Affairs of worldly life which uſually adminiſter plauſible ſuſpicions of Unrighteouſneſs, and of which they are commonly occaſions. Covetous Deſires could find no Harbour in that Divine Breaſt, which knew the Contemptibleneſs of thoſe Trifles by which ordinary Mortals are firſt blinded and then taken Captives, and for which they ſtupidly admire their Thraldom. Ambition could find nothing to tempt him whom ſhe perceiv'd to devote his whole Life to the Glory of the Eternal Father. You will eaſily imagine that he had no great Apprehenſion of thoſe things which vulgar Opinion hath render'd formidable: he contemn'd the deſpicableneſs of Poverty; he ſeem'd not to feel the pain of Faſting; he took in good part the abuſes of Ingrateful Relatives; he did not much trouble himſelf to wipe off the ſlurs of falſe Accuſations which were fram'd to obſcure the Luſtre of his Sanctity with Imputations of unjuſt Freedom, and to leſſen the Glory of his Miraculous Actions with the pretence of Magical Aſſiſtances. As he perpetually contemn'd thoſe worldly Intereſts which make men unwilling to think of Mortality, ſo with a moſt ſerene Patience he accoſted Death, though it met him attended with all unhandſome Circumſtances: for after a moſt opprobrious Trial he was condemn'd to be crucified between two Thieves; and yet, as if he had been unconcern'd in his own Caſe, he neither attempted any Reſcue, which could eaſily have been made, from thoſe who guarded him, nor undertook the defence of his Cauſe where an Anſwer was as eaſie, his Accuſers being deſtitute of any Teſtimony againſt him except their own Malice, and the Judge ſo ſatisfied concerning his Innocence, that he was forc'd to abſolve him before he condemn'd him, and declar'd that he pronounc'd the Sentence againſt him and his own Conſcience, both at once. But *Anaxanaction*, as before he eſteem'd it a ſmall matter to be harmleſs unleſs he was alſo beneficial, when he could do no more ſervice to the World by his Life, he willingly laid it down to become, as I told you before, a Propitiatory Sacrifice not only for his Friends, but his Enemies, not excepting his Murtherers; and, mingling his Prayers with his Bloud, beſought his Father that his Death might be a means of Eternal Life to thoſe who kill'd him.

Whilſt *Bentivolio* ſpoke theſe words, ſaid *Nicomachus*, I obſerv'd the Tears run down the cheeks of *Eugenius*; who, after he had ſetled his Paſſion, proceeded thus, turning to *Bentivolio*. I muſt confeſs that I never heard of any other in whom *Innocence*, *Charity*, and *Prudence* were ſo united, whom *Fortitude* and all the proper Qualities of a *Generous Spirit* did ſo innoble; and I cannot but think that thoſe who convers'd with him entertain'd the higheſt thoughts of his Divine Perſon, and gave all Reverence to his Heavenly Doctrine: but I muſt entreat you to let us know what other Aſſurance he gave that he was ſent from God. I was going to ſhew you, replied *Bentivolio*, that his Example was not more Venerable then the Proofs by which he aſſerted his Authority were unqueſtionable. As ſoon as he began to diſcover himſelf to the World, he was publickly honour'd with the Deſcent of the Holy Spirit, of which I told you before, and as he, being accompanied with ſome of his Friends, went up one day to a Mountain well known in *Paleſtine*, which I remember is call'd *Tabor*, he was transfigured into a Celeſtial Form; his Body was ſo incited'd with ſplendid Rayes, that his Veſtment ſhin'd, and *Moſes* and *Elias*, one the great Miniſter

Miniſter of the Law, the other the moſt famous of the Prophets, came down from their Ethereal Habitations to do Homage to him; and, as they went away, leaving the World to the Conduct of that better Goſpel which he was to promulgate, a voice from Heaven now the ſecond time confirm'd his Commiſſion, and requir'd Mankind to obey him as their only Maſter. Thus nobly was *Anaxanaction* recommended to the World when he made his firſt Entries upon a publick life; and as he proſecuted the Execution of his holy Office, he was alwaies accompanied with a Divine Preſence, which put a Majeſty into his Diſcourſes far above any thing which his Hearers could obſerve in their own authentick Doctors; all his Speeches juſtified themſelves and the Speaker. Their Rabbies, notwithſtanding the deadly hatred which they had for his Perſon, could not but admire the extraordinary Wiſdom which ſhin'd from his Soul whilſt he ſpoke; and which they could no more imitate then a Novice in Letters can equal the Eloquence of *Cicero*.

The Devil, that grand Patron of Envy, had ſoon taken notice of this Excellent Perſon, and was unſpeakably vex'd to ſee Humane Nature rais'd to ſuch a ſtrange height; and he was much afraid that he ſhould no longer be able to keep under thoſe whom he had till now too ſucceſsfully endeavour'd to depreſs: however, reſolving to try his fortune, he preſently challeng'd *Anaxanaction* to a ſingle Combat in a loneſome Wilderneſs, where he hoped to diſcourage him with the horrours of Solitude, to affright him with the neighbourhood of Wild Beaſts, and to weaken him with the defect of thoſe ordinary Supplies by which our bodily life is ſupported, and attempted with all his Arts to bring him down from that ſacred Rock in which he ſaw his ſtrength was plac'd, viz. *His Hope in God.* But when he found him above the Tentation of Senſual Reliſhes, not capable of being entangl'd with promiſes of Riches, nor ſubject to the feebleneſs of an overweening Phancie, he flung down his Arms and fled, to his ſhame perceiving that he had been more bold then wiſe, and was infinitely perplex'd ſince by a moſt undeſirable Experiment he was aſſur'd that he was to expect now another-gueſs Antagoniſt than the firſt *Adam*; and encreas'd his Torments with the fears which he entertain'd, and by which he too truly preſag'd the loſs of his Uſurp'd Dominion. For this Victory was but a prelude to *Anaxanaction*'s future Succeſſes, who had frequent occaſions to renew his Quarrel with this ſort of Adverſaries by reaſon of the conſtant Reſidence of * *Aſmodeus* and his Complices in the Country where *Anaxanaction* was born, which they had in a great meaſure ſubdued to their Obedience; and where they gave diligent Attendance leſt they ſhould be diſpoſſeſs'd by this potent Prince. Some of thoſe cruel practices by which they expreſs'd their malicious Power gave a fair opportunity to *Anaxanaction* to make himſelf known; For that great † *Abaddon*, and thoſe deſperate Legions his Fellow-devils, having receiv'd a permiſſion to inflict ſome ſort of Puniſhments upon apoſtate Humanity, took a baſe pleaſure in afflicting the Bodies of Men and Women with painful Diſeaſes, in diſturbing their Underſtandings by indiſpoſing their Brains, and rendring them ridiculous and troubleſome to their Neighbours by extravagant Deportments.

* *A Deſtroyer.*

† *A murderous Spirit.*

This merciful Prince well knowing the unreaſonable Malice of theſe damn'd Spirits, (for they tormented thoſe whom they had made to ſin) and being fairly invited to ſhew the Authority which was given to him for quite contrary uſes, as the rightful Lord of the World he commanded theſe impudent Vaſſals to be gone, to leave off this Deviliſh Trade, and ceaſe infeſting

feſting thoſe places which the Saviour of Mankind had choſen for his abode. The muttering Fiends obey'd, and trembling at the ſight of their Judge, entreated him, that beſides this diſmiſſion he would not add to their preſent or accelerate their future Torments.

Anaxanaction, to ſhew that he came not into the World only as the Devil's Enemy, but the general Friend of Mankind, expreſs'd his affectionate Aſſiſtance in reference to all their Neceſſities, and verified his Sacred Office by a conſtant performance of beneficial Miracles; ſometimes feeding many thouſands of hungry people who travell'd far to ſeek the Cure of their Diſeaſes, whom whilſt he heal'd and nouriſh'd, he did at once in two Inſtances ſhew both his God-like Pity and Divine Power. His Patients (ſhall I call them, or his Gueſts?) could not but ſay, If this be not He, it is in vain to expect any other Saviour; for, when he comes, will he be able to do more then multiply our Bread with his Word, and to diminiſh our Pains without any other Medicine? But, as if the curing of the Sick were not a ſufficient demonſtration of his Divinity, he rais'd the dead alſo, and indeed gave ſo many ſatisfactions to Men, that they had no more ſorts of Proofs to demand. Which way ſhall Omnipotent Wiſdom give Teſtimony to the Truth which his Meſſengers deliver, if Miracles be no Aſſurance? And what Wonders would content us, if we think it is but a ſmall matter to create Food, to reſtore Health, to return Life, only with ſpeaking of a Word? and though the laſt inſtance of his Divine Power was liable to be queſtion'd by thoſe who, being careleſly Incredulous or wilfully Malicious, might pretend to think that no ſtrange thing was perform'd, ſince they were not aſſur'd that thoſe Perſons were dead whom he was reported to have made to live the ſecond time, he juſtified this and all his former Miracles, as leſſer things, by one ſo great that it is beyond all Reaſonable exception. For when his inveterate Enemies had nail'd him to a Croſs, (which they were permitted to accompliſh, not for the Satisfaction of their own Cruelty, but for the Reaſon which I fore-mention'd, and for which Villany they were ſeverely puniſh'd) his Death was accompanied with wonderful Accidents; for the Veil of the Jewiſh Temple, which guarded the moſt Holy place from common Eyes, was rent from the Top to the Bottom, and ſhew'd both that the hidden meaning of the Moſaick Diſcipline was now reveal'd, and that a free Acceſs into God's Preſence was allow'd to Mankind by the Death of this great Mediator, who by this Oblation enter'd into the true Heavens as a fore-runner for all good Men. The Earth quak'd, the Rocks were broke in pieces, the Tombs open'd, the Dead came forth of their Graves; ſignifying plainly that the Lord of Life was Crucified, by whoſe bloud the Dead ſhould be reſtor'd to Life. The Sun put on a Robe of Darkneſs by an Eclipſe naturally impoſſible, and the whole Heavens in juſt ſympathy veſted themſelves with Sables; whilſt obſerving Aſtronomers, who knew that this Defect of Light was not caus'd by the ordinary Interpoſition of the Moon, concluded that the moſt noble Luminary ſuffer'd in Myſtical Sympathy with ſome great Affliction which either Nature or its Author at that time endur'd. And after they had thus taken away the Life which they unjuſtly hated, and made ſure, as they thought of his dead Body by putting their chief Governours Seal upon his Tomb-ſtone, and ſet a guard of Souldiers to watch his Corps, he roſe out of his Coffin, as he promis'd, the third day, roll'd away the Stone which was the Door of his Priſon, and went forth without asking leave of *Pilate*'s Goalers, and left his Miniſters the good Angels to fright his Keepers from their vain employment,

ment, and to assure his Victory over Death to his old Friends, who he knew would not fail to perform what further Obsequies belong'd to his Funeral; to some of which he himself presently appear'd alive, both to requite the Constancy of their Love, and to strengthen the Weakness of their Faith. But judging those few not Witnesses enough of so Important an Action, nor one Visit a sufficient Proof of so great an Accident; he shew'd himself to his Apostles many times, and once made himself visible to five hundred Spectatours, who had not only leave to touch him and to talk with him, but he continued his Converse as long as his being upon Earth was needful to confirm the Belief of his Disciples. Then having other Affairs to negotiate for them in Heaven, he ascended in their sight, to receive that Glory which was the due Reward of his humble Obedience, and to teach his Followers to aspire after his Presence in those Celestial Regions, where he assur'd them that a place should be provided for all that were obedient to his Counsel.

I must confess now, said *Eugenius*, you have given such a satisfactory Accompt of this Generous Prince, that instead of the Doubts which I entertain'd at the beginning of your Discourse, I am surpriz'd with an Admiration of the whole Story, and I think it not more Extraordinary in any part, then Rational in the Contexture of the whole; and the assurance which is produc'd in my Mind concerning the Truth of this Relation, makes me suppose that some strange things happen'd upon Earth after *Anaxanaction*'s Ascent into Heaven; and but that I have been more then sufficiently troublesome already, I should willingly understand by your means what success his Gospel had in the World. If you had not made this demand, replied *Bentivolio*, I should have perform'd what you desire, this being a part of my Story, in which the Accidents are so considerable, that they are very well worth your Knowledge, and bear such an important Relation to the Whole, that they are a clear Demonstration of its Truth. *Anaxanaction* having at his departure commanded his Servants to stay at *Hierusalem*, (then one of the most Noble Cities in the World) and there to await his further Orders concerning their future Actions, after a few dayes, when they were all Assembled in one large Room, accompanied with many worthy Persons who were true Lovers of this good Prince, *Anaxanaction*, according to the Promise which he made at his Translation, sent a Divine Spirit, who descending with a noise much like the blustering of a violent Wind, appear'd in a cloven Form of Fiery Tongues, and resting upon them, presently expounded the Mystery of this Emblematical Appearance, by inspiring them with Ability to speak divers Languages, and so gave them power to teach all Nations in their own Tongues that Holy Gospel which concern'd all the World to know, being the Method of their Eternal Happiness. They being thus appointed, begun presently to execute the Office to which they were deputed by their Master, and having dispers'd themselves into many Kingdoms, they related the Story of *Anaxanaction*, publish'd the Gospel which he had made a Catholick Law, and gave them the true meaning of every Precept in plain Interpretations, making known the Promises whose Truth he seal'd with his Blood; and, besides the venerable Sanctity of their Lives, verified their Authority, as their Master had done before them, with Divine Works: They vanquish'd Devils, silenc'd Oracles, reproch'd Idols, reprov'd Vice, and commanded Men in *Anaxanaction*'s name to amend their Lives, and threatn'd the Disobedient with Eternal Misery if they continu'd in their Impenitence. The Converted World receiv'd their

Message

Meſſage with a ſincere cheerfulneſs; and in a ſhort time a great part of *Aſia*, *Europe*, and *Africk*, ſubmitted themſelves to the Diſcipline of *Anaxanaction*, call'd themſelves by his name, chang'd their Religion, abandon'd their Gods, and deſpis'd all other Intereſts but His Goſpel, and laid down their Lives as Witneſſes of their true Faith.

The greatneſs of this ſudden Victory is more admirable, if you conſider that the truth of this Divine Revelation did not only gain Credit with the Common ſort of People, but maſter'd the Reaſon of moſt learn'd Philoſophers, overcame the Policy of Graveſt Senators, conquer'd the Spirit of the moſt valiant Commanders, out-witted the Cunning of ſubtle Conjurers, and making Proſelytes to it ſelf in all Climates, convinc'd the Pagan Emperour who then rul'd the World by ſuch loud and magnificent Reports, that he would have inroll'd *Anaxanaction* among his Country Gods; which though it was hindred by *Anaxanaction*, who would not be rank'd with ſuch contemptible Rivals, and oppos'd by his Miniſters of State for politick Reaſons, yet within a ſmall compaſs of Years that Empire which gave laws to all the World ſubmitted it ſelf to his Government, and the greateſt Kings eſteem'd it their chief Glory to be Subjects of * *Anaxanaction*: and they teſtified the truth of their Eſtimations by building Magnificent Temples for the more convenient Reception of his Worſhippers, beſtowing upon his Miniſters great Revenues, offering up their dayly Prayers to God in his great Name, celebrating his Love to the World with grateful Hymns, conſecrating much time to the Remembrance of the more obſervable Parts of his Life, and making ſuch honourable Commemorations of his Death and Reſurrection as were ſutable to the Myſtical Import of thoſe noble Accidents; thinking, and that truly, that it was but a juſt Gratitude to do all they could to make the Name of *Anaxanaction* the greateſt thing that ever was talk'd of in the World. Though I muſt tell you, continued *Bentivolio*, that this was not a more proper expreſſion of deſerv'd Love in Men then a neceſſary piece of Divine Providence: for though *Anaxanaction* was veil'd a while with the contemptibleneſs of a Low Eſtate; yet it was not fit that the Obedience of his Humility ſhould be unrewarded, nor the greatneſs of his Glory long obſcur'd; For he was that Prince who not long after the Creation, and immediately upon the Apoſtaſy was promis'd as the Redeemer of mankind, was the Hope of the Patriarchs, the Theme of the Prophets, the Fulneſs of the Law, the Subſtance of all Shadows, the Summe of the Goſpel, the true Teacher of Wiſdom, the Planter of Holy Diſcipline, the Glory of the Jews, the Morning-Star of the Gentiles, the Joy of Good Angels, the Terrour of Devils, the Lord of both Worlds, the Heir of all things, the Head of the Church; and, to end my Story, that Divine Perſon in whom the Faith, Love, Hope and Thoughts of all wiſe and good men did reſt ſatisfied; and for whoſe moſt glorious Appearance, which he promis'd at his departure, all good Spirits in Heaven and Earth do continually pray. After *Bentivolio* had diſcours'd ſo far, he took a ſmall Book out of his Pocket written in Greek by four of *Anaxanaction*'s Friends, and gave it to *Eugenius*, both as a Verification of his own Report; and that by the peruſal of it *Eugenius* might more fully inform himſelf in the incompatable Hiſtory of ſo rare a Perſon.

* *The King of Kings.*

Bentivolio holding his peace, *Eugenius* and all the Company gave him thanks; only * *Antigraphus*, who came in a little after he had begun to diſcourſe, did not ſo heartily as the reſt, having poſſeſt his Mind with Prejudice againſt many parts of the Relation, which he had formerly heard,

* *An Anti-ſcripturiſt.*

and alwayes oppos'd. As they walk'd in the Gallery, for they had left their Seats, *Eugenius* perceiving some disturbance in *Antigraphus* his Countenance, having civilly expres's'd his conjectures, ask'd him the Reason of his Dissatisfaction. —— Whilst [a] *Nicomachus* pronounc'd these words, a Gentleman came into the Walk, and having saluted the Company in the name of [b] *Theosebius*, he deliver'd a Letter from *Bentivolio* to *Urania*, and another to [c] *Panaretus*, wherein he entreated him and *Nicomachus* to make haste to [d] *Phronesium*; and another to [e] *Sympathus* from the Prince of *Theoprepia*, in which he commanded him to invite [f] *Theonoe* and [g] *Irene* to come to his Court, and desired them to conduct the Lady *Urania* thither also with all Respect due to a Person of her Quality. This news was welcome to them all: to the Gentlemen, because they were going to a place where they were sure to enjoy the best Company in the World; and to the Ladies, because contrary to their Fears they should not be left behind; especially to *Urania*, who did very passionately desire to see *Bentivolio*. Whilst they were expressing their mutual Resentments of their common Felicity, one of *Theonoe*'s Servants call'd them in to Dinner. When the Cloath was taken away, *Urania* began to call to mind that *Nicomachus* had not quite discharg'd his Task, being interrupted by reading the Letters which they receiv'd from *Theosebius*, and therefore desired leave of the Company that he might resume it. They consented, and *Nicomachus* was voted to his Chair again by an unanimous voice of the whole Company, and, *Theonoe* having given order that none should interrupt them, *Nicomachus* proceeded after this manner.

[a] *One who conquers in Fight.*
[b] *A Worshipper of God.*
[c] *All vertuous.*
[d] *Prudence.*
[e] *One who compassionates others.*
[f] *A divine Mind.*
[g] *Peace.*

Though I have sufficiently declar'd the Imperfection of my Wit in offering at the Recital of such a noble Story, yet since I sin only because I would be obedient, I will briefly give you the last part of that Discourse; especially because I esteem that which was then said to be very pertinent to the Vindication of [h] *Anaxanaction*'s Honour from the foolish Cavils of some Pretenders to Wit, who take it for a great piece of Ability to find faults where there are none, and think they deserve Applause, when they merit only Scorn, for saucily deriding those things which they ought humbly to adore. [i] *Antigraphus*, as I was going to have told you, being desired by *Eugenius* to express his Mind, addressing himself to *Bentivolio*, began thus: It's true, I am not satisfied with your Discourse: Though you have adorn'd the History of *Anaxanaction* with plausible Colours, yet I cannot but think that many of them may easily be rubb'd off. I will not trouble you with a punctual Enumeration of all my Doubts, only I shall crave your pardon to touch upon some things which most offend me. What you have said concerning *Anaxanaction*'s Birth, his Miraculous Actions, his Resurrection and Ascension, is utterly destitute of any known Parallel; and me-thinks it requires a vast measure of Credulity to make men believe a Report so strangely incredible. For my own part, I desire to be told how I may assure my self that those parts of your Story are true. That Notion which you put upon the Death of *Anaxanaction*, whose bloud was shed, as you say, as an *Expiation* for the Sins of the World, and that he offered himself upon the Cross as a Propitiatory Sacrifice, seems to be clogg'd with so much unreasonableness, that I cannot but disbelieve it. I look upon his Crucifixion as a means both wholly unnecessary and altogether useless, and so very unfitly applied to any such purposes. You make use indeed of various Expressions to magnifie the advantage of his Death, and say the same thing in different words; yet in my mind it fits none of them. Sometimes you fansy his

[h] *The King of Kings.*
[i] *An Antiscripturist.*
[k] *Objections against our Saviours Gospel answered.*

Sufferings

Sufferings as a *placatory Oblation*, and ſo make his Croſs an Inſtrument of *Atonement* between an angry God and trembling Offenders. But with what probability can this be affirm'd? For can he truly be ſaid to be *Reconcil'd*, who not only was never angry, but whoſe Divine Nature is utterly incapable of ſuch a low Paſſion? Sometimes you explain the ſame point by the Notion of *Redemption*, and would have us look upon the Life of *Anaxanaction* as a price paid down for the re-infranchiſing of inſlav'd Men. I confeſs I wonder at this as much as the other; for to whom ſhould this Price be paid? To God? How can that be, ſince you ſay that he gave this *Anaxanaction* his dear Son, as a Ranſom for Men, and ſo make him the Purchaſer? Which cannot be admitted neither; for to what purpoſe ſhould he give him, unleſs it were to buy what was his own? Men could neither give nor ſell themſelves from God; if they did, the Deed was Invalid, becauſe he can never looſe his Right by any fooliſh Act of his Creatures. They could not be taken from him by force, becauſe he is Omnipotent. If he receiv'd a Price for them, it ſeems he did not Redeem, but Sell them. The Price you ſpeak of could not be paid to the Devil; for God only, whoſe Law was violated, had Right to take Puniſhment of his offending Subjects; and if the Devil had any hand in the Torment, it was but of an Executioner deputed by God. Beſides all this, *Anaxanaction* could not be truly ſaid to have bought Men, for he himſelf, as I have heard affirm'd that God gave him freely that part of Mankind in which he claims a peculiar Intereſt.

The Senſe which you would expreſs by uſing the word *Satisfaction* is liable to as great Difficulties. If God would not forgive ſinners till he had receiv'd Satisfaction, he leſſen'd his Goodneſs, which you ſay is infinite. Or if he would needs have Satisfaction, yet why ſhould the moſt Innocent *Anaxanaction* be expos'd to ſcornful Tortures in the ſtead of ſuch as were notoriouſly guilty? Although that Generous Prince was ſo good natur'd as to offer it, yet it was contrary to God's Juſtice to receive ſuch a Cruel Compenſation; and it ſeems to have been too exceſſive an Anger conceiv'd againſt the Sins of the World, which could not be appeas'd without a Sacrifice of Humane Bloud, the Uſe whereof you did but now condemn in the Heathen Religion. What Satisfaction was due I do not know, but it ſeems to follow from your own Principles, that *Anaxanaction* could not pay it, for you acknowledg him to be a God: and if you think to take off this Inconvenience by laying it upon his Humane Nature, I muſt tell you that it could not make Satisfaction for the Defects of others, becauſe all that it could do was but its own juſt Duty.

I am confirm'd in this Opinion of *Anaxanaction*'s Death, proceeded * *Antigraphus*, becauſe I perceive but very ſmall Effects which it hath produc'd towards the Melioration of the World ſince he left it. If he had deliver'd the World from Ignorance by his Goſpel, and redeem'd it, as you ſay he did, from Sin by his Death; how comes it to paſs that many Nations are not acquainted with his Laws, and that moſt of thoſe Countries which have receiv'd that knowledg are as Wicked as thoſe which have not? Some of them complain of *Anaxanaction*'s Diſcipline as a heavy Yoke, and pretend that their Diſobedience is neceſſitated, becauſe his Commands are ſo ſtrict that they cannot be obſerv'd. Whether this be true or no, I know not; but that they are not obey'd is but too evident by contrary practiſes. We ſee alſo that the World is vex'd with thoſe Afflictions which you call the Puniſhments of Sin; as Painful Diſeaſes, Devouring Plagues, Bloudy

* *In Antiſcripturiſt.*

Wars, Intolerable Famine, Implacable Death, and Diſſentions Irreconcilable entertain'd by thoſe who, though they glory in the Pretenſe of being *Anaxanaction*'s Diſciples, yet having torn off his known Badge, Mutual Love, and deſpis'd his gentle Spirit, all the world perceives that they have nothing but his bare Name; and that they have ſo confounded his Doctrine by quarrelſome Controverſies, that they themſelves can ſcarce tell what it is. I doubt concerning the Truth of that Relation which you made of the Succeſs which he had for a while; and if I ſhould grant it to be true, yet I muſt tell you that it did ſcarce equal what hath accompanied the Deſigns of thoſe whom you call Impoſtors, ſome of which have gotten Victory over a great part of *Anaxanaction*'s Dominions, as is known by the Story of *Mahomet*.

* *An Antiſcripturiſt.*

Bentivolio perceiving that * *Antigraphus* had made an end, replied in theſe words: Though there are many things in Chriſtian Religion (for that is but another Name of *Anaxanaction*'s Diſcipline) ſo Myſtical that their full Senſe is above the reach of our Apprehenſion; yet nothing can juſtly be eſteem'd unreaſonable becauſe we are not able to fathom it, ſince we know that Inferiour Beings cannot adequately comprehend Superiour. Though it is very common with fooliſh men to quarrel with thoſe Methods by which God proſecutes the Deſign of their Happineſs, and to cavil at thoſe Notions wherein the moſt important Truths are contain'd; yet I think thoſe which you have impugn'd ſo agreeable to right Reaſon, and that no Inſtrument could have been more prudently contriv'd to promote the Salvation of Mankind then the Death of *Anaxanaction*; and that it was not unſucceſsfully applyed to ſerve this moſt noble Deſign, and that the Effects which were produc'd by it were never equall'd by any other Invention, is the firſt thing that I will endeavour to ſhew you, and add to what I have ſaid already concerning this Matter anſwers to all your Objections, and afterward I will ſatisfie you as to the Truth of the whole Story of *Anaxanaction*.

When Man came firſt into Being, he was God's Creature, and ſo oblig'd by the ſtrongeſt ties to acknowledg him for his Soveraign Rector, He who made all things having an indubitable Right to give them Laws. The univerſal Creator according to his Divine Prudence inſcrib'd natural Rules upon Mens Hearts, ſo making them in part Laws to themſelves, and ſuperadded ſome Poſitive Commands as further ſignifications of his Will. He knowing that he had to do with conſiderative Natures, not only engag'd them to obſerve his Laws by the good condition into which he put them; but added another ſtrong preſervative againſt Diſobedience, by annexing to his Commands Puniſhments conditionally threatn'd: Which was a rare Expreſſion of the Divine Goodneſs, for God did ſo take care that the falſe Hopes of Impunity might not bring into the World firſt Sin and then Ruine. But raſh Men, ſlighting their Duty notwithſtanding theſe Obligations to the contrary, rendring themſelves obnoxious to the Puniſhment of an Ingrateful Rebellion; and it was then juſt with God, who is the Lord of Puniſhment, to inflict the Mulcts which were due upon the contempt of his Precepts. But he conſidering that it was a thing worthy of the benign Creator rather to repair his work by an After-proviſion of his Wiſdom, then to deſert it to that Ruine which was the effect of its own Folly, determin'd to reſtore the degenerate World, and upon Terms which were fit for him to propound to admit Offenders to the benefit of Reconcil'd Favour. The Sins of the World being an unſpeakable Affront to his juſt Authority, and an open Scorn put upon his moſt excellent Laws, he ſaw it was reaſonable that Men ought not

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to be pardon'd but in a way by which the Divine Honour might be repair'd, his Government acknowledg'd, the Righteousness of his Injunctions vindicated, Obedience restor'd to its due Estimation, Rebellion condemn'd and put to the highest disgrace, and Offenders by the assurance of Forgiveness perswaded to return to their Duty, and so that base thing, Sin, be rooted out of the World.

Now, * *Antigraphus*, if you will give me leave to use a few words more, continued *Bentivolio*, I will demonstrate to you that these noble Designs could not have been accomplish'd any way so well as by the Obedient Life and Holy Death of *Anaxanaction*. You must know that he came into the World at such a time when Wickedness had advanc'd it self to a height scarce parallel'd in any Age: and when that Nation which did most of all others pretend, and had the greatest reasons to be Examples of Vertue, had not only dishonour'd it by vicious Practices, but had slurr'd their Rules with such false Expositions, that they had represented the Observation of their genuine Sense as unnecessary; *Anaxanaction* appear'd upon this Stage as the Champion of Obedience, and by an unspotted Conversation made a publick Defiance to the prevalence of Vice, subdued the Power of bad Example, and reveal'd a dear Regard of the Divine Will when all the World slighted it, overcame the Temptations of Sin, and condemn'd those Customs which by a continual repetition of wicked Actions do propagate hurtful Examples; and having given all sorts of men a full knowledg of their Duties by his Excellent Discourses, and shewn the way to the most noble degree of Vertue, of which (as I told you before) his own Life was the Beautiful Image; he reprov'd the disobedient World with such Authority, that he amaz'd the most Obstinate, and perfectly reclaim'd the Ingenuous, who wanting good Information sinn'd only of Ignorance, but now reform'd themselves willingly since they knew the danger of their Errours.

* *Antiscriptur.*

Anaxanaction having proceeded so far, his Life was improv'd to the utmost Justification of the supreme Law-giver, and now he laid it down, that by his Death he might make a further Reparation of the Divine Honour, and a fuller Expression of his Charity to Humane Nature. His Death was a common Penance of Mankind, in which Divine Justice made the Sins of the World to meet as in an Expiatory Suffering, which his Love made him chearfully endure, having voluntarily put himself into the place of Sinners; and he was not unwilling to bear such shameful Torments as were ever look'd upon as the Punishments of Sin, and the visible Effects of God's Displeasure. Thus his Crosse became a publick Vindication of the Divine Justice to which all the World was obnoxious, and it was a great Augmentation of that Disparagement which he had cast upon Sin by his Holy Life: For none could receive the true knowledg of this wonderful Action, and remain so stupid as to think still that Disobedience is a Trifle which was thus expiated, or so unreasonable as not to conclude, that the Wound was of a most deadly concernment which could not be cured but by a Balsom made of such precious Bloud. How can any man think that it is a cheap thing to sin, when the dearest Son of God was buffetted, crown'd with Thorns, and then nail'd to a Crosse for it? The Saviour of the World had reason to expect that when some men saw, and others heard, that the hard Rocks clove and the dull Earth trembled at his Death, and that the dead came out of their Graves, that they would awake out of their deadly slumbers, and not only think of relenting a little, but melting themselves into an ingenuous Sorrow for their former Enormities, now begin a new Life, according to his

Directions

Directions who died for them, and by his Death ſhew'd them not only the depth of his true Affection, but made it the greateſt endearment of Obedience; letting them ſee that it was ſo neceſſary to their Happineſs, that it is neither poſſible nor fit that they ſhould be ſav'd without it.

Thus was Sin condemn'd by *Anaxanaction*'s Death; and when he had diſcharg'd this Office, Men could not doubt of being pardon'd through his Mediation, for he told them that his Death was a Propitiatory Sacrifice offer'd in the name of Sinners, and that his Bloud was ſhed as a Federal Rite by which (according to the known Cuſtom of the Eaſtern World, who by Bloud did uſually ratifie their Leagues of Friendſhip) he confirm'd the Promiſe of Pardon which he had formerly made in the name of his Father, and ſeal'd his Goſpel, which was a Covenant of Love, and contain'd the Grant of our Peace, inſtead of the bloud of Beaſts with his own.

But that I may end this part of my Diſcourſe, let me tell you alſo that the Death of *Anaxanaction* did both naturally augment the pitifulneſs of our General High-Prieſt, who by the Experience of Afflictions learn'd to compaſſionate his ſuffering Friends; *Anaxanaction* alſo made it a rare Example of that Patience which he knew his Followers would need, to ſupport them againſt thoſe Affronts which he foreſaw would be put upon them by ſuch as, having no love for Vertue themſelves, would hate it in others, and being more in number would be always able to do them miſchief, and being inſtigated to perſecute them with more rage by their own Vices, which were perpetually condemn'd by their excellent Lives. Thus alſo *Anaxanaction* gave his Friends a fair encouragement to ſuffer chearfully, ſeeing their true Lover to have led them the way, and being aſſured that neither Shame, Pain or Death could obſtruct their Happineſs, all of them being hallow'd by the Patience, and overcome by the Faith of their Victorious Prince.

As by this which I have ſaid concerning the rare Uſe which was made of *Anaxanaction*'s Death, you may eaſily perceive that it was ſo far from being Impertinent, that it demonſtrates not only the greateſt Love, but an equal Wiſdom in the Deſignation of it to the fore-mention'd Purpoſes; ſo you will ſee that the great Import of his Death is not improperly expreſs'd in thoſe Notions which you diſlike, if you will have the Patience to underſtand the true meaning of thoſe common Words, *Reconciliation*, *Redemption* and *Satisfaction*, when they are applied to this Affair.

Reconciliation muſt be explain'd according to the Notion of Diſpleaſure of which God is capable. He is then ſaid to be Angry when he puniſheth; and as it is natural for men to be afraid when they have tranſgreſs'd the Law of their Supreme King, ſo it is juſt with him to be angry at their Offences, that is, to puniſh the Offenders: and he may very well be ſaid to be Reconcil'd, when he doth not lay their Sins to their charge; and to receive them into that Favour which they forfeited, when he doth not inflict the Puniſhment which was deſerv'd. Thus the Notion of Reconciliation is very proper, and not at all the leſſe intelligible, though God is not a paſſionate Being; and the Effect of our Saviours Mediation is equally valuable. For whilſt the Sinner is liable to an unſpeakable Torment, his condition is as miſerable as if he who is provok'd to inflict it were ſubject to wrathful Affections, ſince he knows how to do it with a ſerene Juſtice; and the Courteſie of the Interceſſor is infinitely obliging, notwithſtanding the indiſturb'd temper of the Divine Nature, becauſe he ſaves the Offender from a dreadful Puniſhment: and ſince the unpaſſionate King would have inflicted it without the fore-mention'd Interpoſition, he which is pardon'd need not ſcruple

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to ſay that his God is reconcil'd to him by the Death of *Anaxanaction*.

You will alſo be ſatisfied as to the Notion of *Redemption*, if you conſider what is meant by that word when it is us'd in this matter: For it ſignifies that *Anaxanaction* by his Death reſtor'd Mankind to Liberty, that benefit which poor Slaves receive when they are deliver'd from a miſerable captivity by the payment of a ſumme of Money. We were enſlav'd to the Devil, who had tempted us from our Allegiance to God, and perſwading us to follow his Counſels and the Conduct of our own Lawleſs Appetites had put upon us by degrees the Schackles of Habitual Sin, and expos'd us to the danger of Eternal Death. How unmercifully this Tyrant us'd his Captives by the Exerciſe of his uſurp'd Power, whilſt they languiſh'd under the fear of Revenge to be taken upon them by God from whom they revolted, I told you before. Now though no Price was paid to the Devil, for none was due; yet ſince Men were freed from his intolerable yoke, and ſav'd from the Miſeries which they endur'd, and the further dangers which were juſtly conſequent to their Obedience to the Devil, (for they were willing Slaves, and though they were abus'd by him, yet they deſerv'd to be puniſh'd ſeverely as voluntary Fugitives from a moſt Gracious Soveraign,) God may very well be ſaid to be their Redeemer, and *Anaxanaction* to have paid a Price for them; ſince it pleas'd the Father that his dear Son ſhould be their Deliverer, and ſince *Anaxanaction* was not unwilling to ſubmit to hard Terms for their Recovery.

The propriety of this Expreſſion and the fitneſs of this Means of our Liberty will be yet further apparent, if you will take notice that the Bonds which tied us in Slavery were our own Wills engag'd to a courſe of Diſobedience by the prevalence of fleſhly Tentations; and whilſt the Enemy of our Souls gave us leave to enjoy the Pleaſures of Sin, he made us believe that he lov'd us more then God, though by indulging to us our Luſts he did us no other Favour but to kill us with ſweet Poyſon, and mix'd Deluſion with our Ruine, over which alſo he and his malicious Aſſociates devilliſhly inſulted. That we might be reclaim'd from ſuch pernicious Folly, the Eternal Father and his dear Son made an unparallel'd Demonſtration of amazing Love, to ſhame us out of our continuance in that diſhonourable Vaſſallage wherein we fooliſhly ſerv'd our own and our Creator's Enemy. For *Anaxanaction* came and perſwaded the unhappy Rebels to return to their Loyalty, and died upon a Croſs before their faces to procure their Pardon; after which they ſaw their Fetters fall off, repented of their rebellious Folly, return'd to their lawful Prince, and could not but look upon him that made them as their Redeemer, ſince he had perſwaded them into Liberty by ſuch a charming Argument: and they call'd *Anaxanaction*'s Bloud the Price of their Redemption, becauſe it was ſuch a potent means of their Recovery. Indeed *Anaxanaction*, not doubting but this would be the happy conſequent of his undertaking, told his Friends as he was going to the Croſs, that when he ſhould be lifted up there, and had thence made manifeſt his own and his Father's ardent affections to our Reſtauration, he ſhould draw Sinners up to him; that is, impreſs ſuch a deep Senſe of grateful Love upon their Souls, that they would now willingly obey one who had after ſuch an obliging manner attempted their Freedom. They needed now no other Argument to diſengage their Minds from the power of their falſe Apprehenſions, when they ſaw themſelves invited to the Service of their good God, and to abandon the Tyrant who kill'd them, at the perſwaſions of one who to ſhew how truly he lov'd them, died for them.

Beſides

* An Antiscriptorist.

Besides all this, I could tell you, * *Antigraphus*, that *Anaxanaction* might properly enough be call'd a Redeemer, that is, a Restorer of happy Liberty, for another great Reason; which is, because he did not only outwit that cunning Serpent by his Prudence, but overcame that strong Enemy by his Power, and rescu'd captive Humanity, and punish'd him for the wrong which he had done in seducing his Father's Subjects from their Obedience; which was all the Price due to him for the Slaves whom he first took unjustly, and then us'd villanously. This is a plain Answer to all those little Cavils which you made against the Notion of *Redemption*; and if it satisfie not, you must be forc'd to stay till Metaphorical Expressions be cur'd of their old lameness, and so grow able to do that which they never did yet, that is, to run upon four Feet.

The Method of your Demands requires now that I take out your other scruple concerning the *Satisfaction* which God is said to have receiv'd in the Death of *Anaxanaction*. This Doubt is founded upon a Defect of Knowledge. It was most fit that the Supreme Lord being wrong'd should appoint his own Satisfaction; and since he made choice of the obedient Death of his dear Son, why should he not accept it as a Propitiation for Sinners, and give leave to *Anaxanaction* to nail their Bond to his Cross, he having pay'd what was demanded by the Universal Creditor? Whereas you phansie it is a Diminution of the Divine Goodness not to pardon the Sins of the World without such a strange kind of Compensation; I must tell you that it was not fit that so high a thing as God's Authority, which was denied, should have no Reparation, nor that Men should be tempted to Sin by perpetual Impunity; so since the Eternal Father, willing to condescend to fit Terms of Reconciliation, was careful to find out what we could not have thought on, or, if we had, durst not have propounded it, spar'd not his own Son, but gave him to suffer so many Reproches and so much Torment for our sakes, he testified more love, and endear'd himself more to us, then if he had contriv'd our Salvation, as you suppose he might, some other way.

Whereas you Object, that though God might expect Satisfaction, yet it was unworthy of him to take it of *Anaxanaction* after such a cruel fashion; I desire you to consider a little better, and you will see that it was no Injustice in the Supreme Lord to accept the Payment of the Debt which Sinners ow'd when it was offer'd by *Anaxanaction*. It is a common thing for us to give our Money to those to whom we our selves owe nothing, to pay the Debts of others; and sometimes, though but seldom, an Innocent Person hath offer'd his Life to expiate anothers Default: and this Action of *Anaxanaction* is more justifiable, since his matchless Charity is not only celebrated throughout all the World with Immortal Praises, but he also procur'd by his Death the greatest benefits which were ever bestow'd upon Mankind, and improv'd his Sufferings to his own unspeakable Advantage, whilst his most just Father, who could not permit such a charitable Obedience to want the greatest Reward, crown'd his humble Patience with an universal Soveraignty, and made him, who for a while was the lowest of Servants, the Lord of all things. By which you cannot but perceive that there is no Reason to parallel the cruel Customs of the Pagan Superstition, in which sometimes Men, sometimes Virgins, were slain against their wills to no purpose, but to gratifie the Malice of Devils, with the Voluntary Oblation which *Anaxanaction* made of his own Life, which both proceeded from a most noble Principle, and was glorified with a happy Conclusion.

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Though you pretend also that *Anaxanaction*'s Oblation could not benefit others, because whatsoever he did was a just Duty to his Father; I must tell you that though after *Anaxanaction* was born a Man, he ow'd all possible Obedience to his Divine Father in his own name, yet his Performances may very rationally be suppos'd capable of reflecting Advantage upon others, since he was not necessarily Incarnate, but voluntarily assum'd our Nature on purpose to do Honour to God.

This is enough, said *Eugenius* turning himself to *Bentivolio*, to justifie the Reasonableness of *Anaxanaction*'s Death to all Ingenuous Persons; but I beseech you, for * *Antigraphus* his full Satisfaction, to let us see by the Effects which it produc'd that all this was not labour in vain; for notwithstanding your former Discourse he fears not to say that the World receiv'd little benefit by it. I remember very well what he said, replied *Bentivolio*; and since your Patience is not yet spent, I will shew you the Falshood of this Calumny, for so I must call it. There are but two things considerable in Sin, the Unreasonableness of enormous Actions, and the Punishment to which Sinners are obnoxious; and it is easie to convince any rational Person by that which I told you in the former part of this Discourse, that *Anaxanaction* did what was fit for Him, that is, the best Person in the World, to do to remove them both. He re-inforc'd the Commands of Obedience to Almighty God by his Divine Precepts; he reveal'd the danger of a wicked Life, and declar'd that Holiness, *i. e.* Wisdom and Goodness, is an Immoveable Bound-stone which God hath set between a happy and a miserable Estate. To prevent Despair he assur'd Delinquents of their Pardon upon Repentance, having offer'd himself as a Propitiatory Sacrifice: which was a Notion so early known and so universally spread through the World, that there was none which understood not the meaning of that most obliging Action. He made his Commands so plain, that they did not only condemn the Dissolute, but reproach all false Pretenders. To prevent the hopes of sluggish Endeavours, he declar'd the Invalidity of the greatest Knowledge which doth not transform those who possess it into the Image of Truth. He assur'd all false Believers, that the Faith which doth not subdue their Sins will never be able to chase away their Fears. He put all possible Disgrace upon Hypocrisie, having mark'd it with the brand of the most odious Wickedness. He hath undone all vain Expectations by linking all his Promises with Conditional Precepts. He hath confirm'd the terrible Sentence which is pronounc'd by an Evil Conscience, that Sinners might find no Refuge but in true Repentance. He hath condemn'd all External shews of Piety and Vertue which are destitute of interiour Correspondencies. He told all Good men that they must look upon the permission of Tentations not as Excuses of Sin, but as Continuations of their Tryal, and commanded them never to think of being crown'd hereafter except they overcome now; and to encourage them to endeavour heartily, he hath assur'd them of his never failing Assistances.

This is enough, continu'd *Bentivolio*, to demonstrate the fulness of his prudent care; and, if you remember what I told you before concerning the vast Extent of his great Conquest, you will have no reason to think his Attempt ineffectual: neither can you frame any Excuse to salve the Ingratitude of those who remain'd disobedient to the mighty Reasons of such incomparable Love, but their own extreme Carelessness, and base neglect of Consideration: For no blame can be laid upon him, who had done such wonders that they were sufficient to make the most stupid to mind their most

* *An Anti-scriptur.*

Important Intereſt. After ſo much endeavour I cannot Imagine what Exception you can frame againſt *Anaxanaction*'s Method but this, that he did not offer violence to the Liberty of Mens Wills, and make them Vertuous whether they would or no; which are words incapable of any reaſonable Senſe. If *Anaxanaction* had put a neceſſity upon Men to embrace his Diſcipline, he had croſs'd his own Deſign, which was, by a clear Propoſal of a Glorious Immortality to excite free Agents to engage their Choice in a conſtant uſe of holy Means to obtain ſo noble an End. Alſo the Divine Temper of Soul in which all his Diſciples find themſelves unſpeakably happy is ſuch a rais'd Diſpoſition, that it is impoſſible to be reach'd by thoſe who debaſe themſelvs by voluntary Sin: And the Peace of Conſcience and Hopes of a bleſſed Immortality which *Anaxanaction* grants as an Antepaſt of their future happineſs to his faithful Servants, are only the reſults of a good life, which is grounded upon a firm choice and conſtant reſolution of being obedient to his Rules.

I know well that the World hath long ſince degenerated from the noble Example of the firſt Converts; and that the rare Vertues of the Primitive times are ſcarce any where to be found in our dayes: but we muſt take heed of accuſing *Anaxanaction* for our own faults. When he commanded men to acknowledge his Goſpel, and told them that it was the only Security of their beſt Intereſt; yet he let them know that it would do them no good except they entertain'd it with a very ſincere Obſervance of thoſe Directions which are contain'd in it. But as he is altogether to be excus'd, we are ſo much the more worthy of blame, both becauſe we neglect the Encouragement which is offer'd by ſuch gallant Examples, and becauſe we may make an Imitation of their illuſtrious Vertues at a far cheaper rate then they could ſet us Copies.

This which I have ſaid concerning the Continuance of Sin doth alſo demonſtrate the Juſtice of thoſe Puniſhments which you think ought not to afflict the World ſince *Anaxanaction* undertook its Reſtauration. He deliver'd his true Diſciples from the danger of Eternal Death, which is the chief puniſhment of Sin; and made thoſe leſs Inconveniencies which they meet and patiently entertain upon their way to encreaſe their more welcom Reception into their everlaſting Home: and as thoſe others, *Antigraphus*, who will not be redeem'd muſt needs continue Slaves, ſo being Slaves it is but fit that they ſhould carry their chains. But who are they in whoſe puniſhments you do particularly concern your ſelf? The Jewiſh Nation, to whom *Anaxanaction* made the firſt offers of Redemption? There is no reaſon but they ſhould be puniſh'd, both becauſe, notwithſtanding the ſtrong Motives by which they were long perſwaded to an Emendation of their Lives, they grew ſo extremely wicked, that one of their chief Hiſtorians thought that if God had not deſtroy'd them by the Romans, the Earth would have ſwallow'd them, and becauſe they did barbarouſly reject the Terms of Pardon which in a moſt obliging way were propounded by *Anaxanaction*. As they ſhew'd themſelves incorrigible by continuing wicked after he had for many years in vain attempted their Reformation; ſo it is not only a juſt but a very proper Affliction with which they are puniſh'd, being not utterly deſtroy'd, but diſpers'd into moſt Kingdoms of the World, where they live contemptibly, that they might every where remain as an evident Teſtimony of Gods diſpleaſure againſt ingrateful Apoſtates, and be a laſting witneſs of *Anaxanaction*'s veracity, who told them before that this Miſery would befall them if they perſever'd, as they did, in Diſobedience.

As your Objection includes the reſt of the World, I muſt tell you that there is no reaſon but they ſhould be puniſh'd too. *Anaxanaction* came not to diſoblige

diſoblige men from the Law of Nature, but to ſuperadd endearments to its Obſervance; and ſince other Nations follow'd the bad Example of the obſtinate Jews, it is moſt Juſt that they ſhould be their Parallels in ſuffering. You muſt needs juſtifie *Anaxanaction* as altogether unacceſſory to their Calamities, except you would have him become a Patron of Sin, and indeed deſire him to nouriſh with his Bloud that curs'd Root which grew too faſt of it ſelf.

Well, well, ſaid * *Antigraphus*, let the Reaſons of mens Degeneracy be what they will, you confeſs the World remains Wicked; ſo that the Proofs of *Anaxanaction*'s ſucceſs muſt be fetch'd from that Age in which he liv'd. Yes, replied *Bentivolio*, but much more from thoſe which follow'd his Death, in which they were ſo conſiderable in themſelves, but eſpecially if you take notice of the unparallel'd Method by which his Affairs proſper'd, that there is no more cauſe to put him into a mean Compariſon with the moſt ſucceſsful Impoſtor, then there is reaſon to equal the Follies of *Mahomet*'s contemptible Alcoran with the wiſdom of his moſt excellent Goſpel. It is a peculiar Glory by which the Diſcipline of *Anaxanaction* is recommended to the World, that it was neither introduc'd at firſt, nor eſtabliſh'd afterwards, by thoſe ordinary means of Policy or Force. His Perſon was of ſuch little conſideration in regard of Worldly extract, that he was a demonſtration of the Higheſt Worth invelop'd with the loweſt Humility: His holy Doctrine was oppoſite to receiv'd Cuſtoms: his grave Converſe was not ſet off with a plauſible Faſhion, but expreſs'd ſuch Manners as were ſcorn'd by the Modiſh World: He neither flatter'd great Princes, nor humour'd the mean Appetites of the Fleſhly Vulgar: he perſwaded not Obedience to his Rules with the arts of Humane Rhetorick: His Followers were diſcourag'd by Secular Powers, their number leſſen'd by cruel Deaths, for which ſufferings they could hope for no Compenſation in this World. And though the Pagan Superſtition was encourag'd by the Favour of many Princes, ſupported by ſtrong Armies, defended by learned Philoſophers, aſſerted by Eloquent Orators, further'd by the Devices of cunning Magicians, and cried up by the univerſal Suffrage of all Nations; yet by a Divine Power which fell upon it from the Life and Goſpel of *Anaxanaction*, and the mighty Spirit which aſſiſted his Servants, the Idolatrous Worſhip with all its pompous Ceremonies melted away as the Snow doth before a warm Sun; whilſt *Anaxanaction*'s Subjects wearied the Malice of their Tormentors with an unconquerable Patience, and by the generous Teſtimony which they gave to Truth, reconcil'd their mortal Enemies to the belief of that which they perſecuted, and to a moſt ſincere Love of thoſe whom but a little before they perfectly hated.

* *An Anti-ſcripturiſt.*

If *Mahomet* had made uſe of no other Means to ſerve his Deſign, his Name would long ſince have been forgotten in the World: but as his Religion (in which he craftily made an honourable mention of *Anaxanaction*) is contemptible in it ſelf, being a kind of *Cento* made up of Rites Stollen partly from the Jews, partly from the Pagans, and ſome borrow'd from the Chriſtians; he fill'd it with ridiculous Fables, abſurd Stories, perſwades Obedience with Obſcene Promiſes, and expreſſeth a baſe Condeſcenſion humouring the loweſt ſort of Life, the worſt of Men willingly obſerving his fooliſh Orders, whilſt they pleas'd themſelves in hope to be admitted at laſt into a brave *Seraglio* for their Heaven, and inſtead of Paradiſe to be put into a *Gynaceum*.

Yet the ſubtil Lunatick perceiv'd that this would not effect what he aim'd at without the uſe of Arms; and therefore as ſoon as he had multiplied his Diſciples to a competent Number by fraudulent Arts, he betook himſelf to

Force, and ſo order'd his way to make Proſelytes, that thoſe whom he endeavour'd to perſwade to his Religion ſaw that they muſt either dye or be *Mahometans*. Which is enough to ſhew the lowneſs of the way by which that cheating *Arabian* made his Attempts upon the World in compariſon of the Celeſtial Method by which *Anaxanaction*'s ſucceſſes were obtain'd. But ſince he became Maſter of his Deſigns by politick Stratagems and force of Arms, and extended his Victories to the diſtreſs of *Anaxanaction*'s People, leſt you ſhould think this a ſufficient Reaſon for venerable thoughts of that Impoſtor, I muſt tell you that you may as well think honourably of the Devil, and conclude that the Worſhip which was given to him in former dayes was Rational, becauſe he is a Cunning and Powerful Being. I muſt alſo let you know that that Fatal Accident, his unhappy Invaſion of Chriſtendom, is a Permiſſion of the Divine Providence, of which we may eaſily give an Accompt. For as it was but fit that the degenerate Jews having revolted from the Ingenuous Simplicity of their Anceſtors ſhould be puniſh'd by the *Romans*, eſpecially ſince they rejected and murther'd the promis'd *Meſſiah*, who came after he had been long expected according to many Divine Predictions; ſo it was juſt that falſe Chriſtians ſhould be chaſtis'd by the inſolent *Turk* for Apoſtatizing from the true Faith and ſincere Obedience of the Primitive times: and I heartily pray that the growing Sins of the Weſtern *Europe* may not make way for his further Progreſs into theſe parts of the World.

Becauſe you queſtion'd, as I remember, (added *Bentivolio*, ſtill addreſſing himſelf to *Antigraphus*) the whole Story whereupon all that I have ſaid is grounded, it is neceſſary, as a Period to this Diſcourſe, to aſſert the Credibility of that Holy Book in which it is written. Before I attempt that, poſſibly it were not amiſs if I ſhould crave leave to ask you the Reaſons for which you doubt of it, and to deſire you to ſay what would aſſure you of its Truth if your demands were anſwer'd. But becauſe that would extend this preſent Entercourſe beyond the bounds of that Time and Patience which this worthy Company can allow, I will give a ſhort Accompt why I believe that Story to be true, and if you be ſatisfied with my Arguments, I ſhall ſave you the labour of propounding any more Scruples. This Hiſtory is verified by all the Evidence of which ſuch a Truth is capable. For when Matters are queſtion'd whoſe Truth depends not upon a Demonſtration fetch'd from the Nature of the things themſelves, which makes it ſelf manifeſt to all men upon the firſt view, we muſt ſeek for Proof in good Teſtimony; and we have ſufficient Witneſs to prove that there was ſuch a Perſon as *Anaxanaction*, and that the Narrative of his Life written by his Friends is a true Hiſtory. It is abſurd to expect that our Saviour ſhould be born, live, die, riſe again, and aſcend into Heaven in every Age; neither is it neceſſary that God ſhould repeat his Miraculous Teſtimonies continually, having done it very often, and convey'd the notice of thoſe Aſſurances to poſterity by the Records of Eye and Ear-witneſſes. If this be not a ſufficient Evidence, future Ages can never hope for any proof of what was done in former dayes. Since this ſort of Demonſtration is all that ought to be demanded, I ſhall give you that ſatisfaction in which you ought to acquieſce, by ſhewing that all which I have ſaid was done in the preſence of unexceptionable Witneſſes.

In the Books of ſuch as were his mortal Adverſaries, and therefore willing to have buried any thing which might keep his Remembrance alive in the World, we find the mention of his Name, and have receiv'd from ſome of them

them a Deſcription of his Perſon. None of them denies that he was famous for Miraculous Actions; and when they deſir'd to leſſen the great Reputation which they reflected upon him, they endeavour'd it not by affirming that he perform'd no ſuch Works, but by transferring the Effects which were really produc'd to leſs-worthy Cauſes; not daring to call them Impoſtures, but either Magical Actions, or things deriv'd from Aſtral Influences, and which had been equall'd by others. They have recorded the manner of his Death, the Time and Place of his Suffering, have told us the name of the Judge that condemn'd him, and under what Roman Emperour: they have acknowledg'd the vaſt Numbers of his Followers, and grant that after his Death the World was fill'd with an Honourable Eſtimation of his Perſon, and expreſs'd the fear which they had leſt his Doctrine ſhould prevail upon the Faith of the whole Roman Empire; and therefore made ſevere Edicts, and inflicted cruel Puniſhments not only upon the principal Converts, but Innumerable Multitudes of all ſorts of People, to ſtop its Growth. They confeſs'd the innocent Manners of his Diſciples, and bore witneſs to the conſtancy of their Loyalty to *Anaxanaction*. They have let us know how punctually his Prophecie was fulfill'd in the Deſtruction of that People which firſt rejected him, the Ruine of their Temple and City, notwithſtanding the Endeavours of ſome Emperours who deſir'd to have hinder'd its Accompliſhment, both by preventing the Diſſolution, and attempting the Reſtauration of thoſe famous Structures. In ſhort, ſome of them have alſo acknowledge that the Holy Bible, which did more fully relate theſe things, and in particular give Notice that when *Anaxanaction* was born, a God deſcended from Heaven to reſtore the World to Happineſs, is a moſt Venerable Book.

This Teſtimony is not inconſiderable, becauſe we have it from thoſe who, beſides this own courteſie, which they never intended as an Expreſſion of any Good will, did no other ſervice to *Anaxanaction*. But that which his Friends ſay in defence of his Honour and their own Faith is much more valid, and againſt which his Enemies will never be able to find any thing rationally to oppoſe. The Evidence which is given for the Truth of this famous Hiſtory is made of a Series of Witneſſes, which running through ſixteen Centuries hath preſerv'd the Records, and aſſerted the Truth of the Divine Life, moſt charitable Death, and ſtupendious Reſurrection of *Anaxanaction* by a ſucceſſive Atteſtation. Thoſe who firſt committed his Life to writing were Eye-witneſſes of what they reported, or intimate Companions of ſuch as had convers'd with him till his Aſcenſion. As the Aſſurance of this Truth confirm'd by ſuch a clear Evidence was the ground of their proper Faith, and the only Reaſon which can be ſuppos'd to have made them willing to be publiſhers of it; ſo it is abſurd to think that others would have receiv'd them with Faith, if the Apoſtles had not been able by ſome Infallible proofs to demonſtrate that they witneſs'd what they knew to be true. It is beyond the power of my Phancie to imagine what ſhould induce the firſt Divulgers of the Goſpel to publiſh ſuch ſtrange news, but that they were throughly convinc'd both that it was true, and that the knowledge of it was ſo neceſſary to the Salvation of men that they could not conceal it but with a very great uncharitableneſs. Thoſe who frame Lies propound to themſelves ſome Advantage by Falſhood, and ſince that is ſo unlovely in its own nature that it is abhorr'd of all the World, when they make uſe of it they are forc'd to adorn it with borrowed colours, that by them they may impoſe upon the credulous and attain their End.

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All Judges do ever esteem it as a rational Assurance of the Goodness of an Evidence, when the Witnesses give Testimony without hoping for any oblique Advantage to themselves from the Issue of the Cause. What Design could the plain Apostles serve if they had endeavour'd to cheat the World with this Story, which was so odious to the Incredulous Jews and so unwelcome to the Idolatrous Gentiles, that in an ordinary way it was applicable to no purpose but to procure the Scorn and Hatred of those to whom they told it? If it had not been a Truth, it was easie for those who heard it to discover its Falshood; for that which they related was done in one of the most Illustrious Cities of the World. If the Apostles of *Anaxanacton* could have so far debas'd themselves as to divulge false news, yet it is unreasonable to think that they should offer to do it for the advancement of their Master's Religion, which of all things doth most abhor a Lie. I know very well that vain Persons use to tell false Stories to make their Auditors laugh at their ridiculous Inventions, and that suborn'd Witnesses will sell their Oaths for Money, especially when they have so fram'd their Dispositions that the Falshood is hard to be discover'd; and some Messengers will carry news which is not true, in hopes of receiving a Reward before it can be known to be false: but were any men ever heard of, who were so greatly in love with Death, and so passionately desirous of shameful Torments, that they madly threw away their Lives for that which they knew to be a Lie? It is well enough known that *Anaxanacton*'s Friends died attesting this Story and were put to death for no other reason but because they would not disown it. Pray tell me, good *Antigraphus*, in what Book did you ever read of one, much less many thousands, who embrac'd a real Cross for his sake who was only crucified in a Romance? It is easily observable out of the Books of *Anaxanacton*'s Enemies yet extant, that when his Disciples were convented before Secular Powers, they were not accus'd for telling of Lies, or punish'd for Fraudulent dealing, but only censur'd for publishing a New Doctrine, which was entertain'd so readily and spread so far, that they were afraid it would subvert their Pagan Religion; which indeed it did notwithstanding all they could do to support it.

This is enough to justifie the Veracity of those who first preached the Gospel; and it is as easie to vindicate the Prudence of those who first gave credit to their Report. As the Primitive Evangelists believed because they saw *Anaxanacton*'s Divine Actions, and were Eye-witnesses of his Resurrection; so those who heard them tell this News had all good reason to believe them, not only because they heard them relate such strange things with a steady Confidence amongst those who dwealt near the place where they were done, and because they perceiv'd all the fair signs of Honesty in their Conversations, but also saw them do many such things themselves as they affirm'd their Master to have done. How could any wise Spectatours but think that *Anaxanacton* was a Divine Person, when they saw his Servants do Miracles only with the mention of his Name? As they could not think that was impossible which they saw done, except they thought themselves not bound to believe their own Eyes; so they could not but believe that which was reported, being made credible by such convincing Evidences of its Truth, except they abandon'd their Reason.

If the Apostles would have put tricks upon the World, we know that many of their first Converts cannot be look'd upon as Subjects capable of Delusion, being men of great Parts, rare Learning, inquisitive Tempers, unconcern'd as to any thing but Truth, engag'd to oppose what was told them,

them, it being contrary both to the Opinions which they profeſs'd, and the Laws of the Places where the liv'd. Thoſe who conſider what they ſay, cannot affirm of the reſt, who were not of ſo great Abilities, that they at leaſt might be impos'd upon; becauſe the Apoſtles devis'd no cunning Fables, nor us'd any ſubtle Arts, but made a plain Narrative of *Anaxanaction*'s Life, Death and Reſurrection, juſtified their Commiſſion to be Divine by the frequent performance of beneficial Miracles, commanded men in their Maſter's name to receive his Goſpel, and were anſwer'd with chearful Obedience; thoſe who believ'd, had ſo great Aſſurance in their Minds of the reaſonableneſs of their Faith, that all the Arts of Idolatrous Prieſts and Terrours of enrag'd Princes could not ſhake it. And can any man think that they would thus ſtrangely ſubject themſelves to the Authority of one, that was acknowled'd to have died upon a Croſs, and then been buried, but that they were aſſur'd he was alſo riſen again, and both happy himſelf, and able to exalt others to that Paradiſe to which he aſcended?

Thus the firſt Age entertain'd the Diſcipline of *Anaxanaction*, and with a careful Fidelity tranſmitted it to that which ſucceeded. As that which went before would have hiſs'd ſuch ſtrange News out of the World if it had not been apparently true, ſo the next could not but give credit to it as a Report whoſe undoubted Truth was generally known. The firſt Believers preſerv'd the Authentick Records of *Anaxanaction*'s Story, and deliver'd Tranſcripts of them to ſo many, that the common Evidence of their Faith was univerſally ſpread, and all Corruption prevented, becauſe for ſome hundreds of Years they had the Original writings, and Copies were taken by ſo many Perſons, that none could make a Variation but he was liable to a quick Diſcovery. By the Power of this Divine Verity they converted many of their moſt Mortal Enemies among the Jews, inſomuch that thoſe who had a hand in *Anaxanaction*'s Death repented of the Murther which they committed upon ſuch a Divine Perſon, and teſtified the truth of their Repentance by venturing their Lives in his Service. He was pleas'd to aſſure his Aſcenſion to one of his zealous Adverſaries, by appearing to him with a Heavenly Glory, and ſhew'd him the folly of endeavouring to deſtroy that Church whoſe Prince was Lord of Heaven and Earth: who after he had recover'd the aſtoniſhment into which he was ſtruck by the Celeſtial Viſion, he tore the Commiſſion which he had receiv'd to diſſerve *Anaxanaction*, and made Reparation for the wrong which he had done, by the conſtant Zeal wherewith he promoted the Faith of his Goſpel throughout his whole Life, and then perfected his Love with Martyrdom.

When the Heathens doubted of the Truth of this Holy Story, the Servants of *Anaxanaction* referr'd them to their own Annals, and added Miraculous Proofs in ſo many Places, that their Adverſaries had nothing left to oppoſe them, being ſufficiently vex'd to ſee ſuch an unparallel'd Attempt ſucceed in a way which the World never knew before; and wonder'd that a few mean Men agreeing in one plain Story ſhould have ſuch a potent Influence upon all Kingdoms where they travell'd, one ſingle Perſon and ſometimes two, converting a whole Nation to that manner of life which was contrary to the general Inclination of Mankind, to that Doctrine which contradicted their receiv'd Principles, and that Religion which overthrew the Worſhip which they had deriv'd from many Anceſtors, and was confirm'd by Penal Laws, and which expos'd ſuch as receiv'd it firſt to Scorn, and then to Torments. It encreaſed their Admiration to ſee them voluntarily offer themſelves to ſuffer in proof of what they ſaid; but much more when they perceiv'd the undaunt-

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ed Courage with which they endur'd the greateſt pains, and then Death. How could it but amaze the Heathens, when they ſaw poor men, whom they deſpis'd, challenge their Gods before the Faces of thoſe who ador'd them, and make them confeſs themſelves to be Devils? They could not but wonder at the ſtrange Alteration which was wrought upon their Companions Tempers, who were ſo chang'd in their Manners that they could ſcarce know them to be the ſame men. Chriſtian Religion accompliſhing that Emendation upon Humane Life which Moral Philoſophy had in vain attempted, except in a very few inſtances; it being unable to make its Precepts obey'd for want of ſufficient Motives, that is, could not promiſe Eternal Rewards to Vertue, nor diſſwade Vice effectually, having no Authority to threaten Diſobedience with endleſs Torments.

All beholders were rap'd into Admiration when they ſaw theſe things; and many enquiring into the Reaſon of ſuch rare Accidents, found ſufficient cauſe to conclude that they were the Effects of a Divine Power which accompanied the Apoſtles: and they juſtly eſteem'd them Infallible Proofs of the Truth of the Holy Story, knowing that Falſhood is unable to equal ſuch Products.

But, O God! ſaid *Bentivolio*, making a paſſionate Apoſtrophe, what a ſtupid Incredulity hath ſeiz'd upon this Leaden Age, which doth not give Faith to that Divine Hiſtory which is come ſafe to our hands, being preſerv'd in a Holy Book not blemiſh'd with one material Variation, and honour'd with the concurring Teſtimony of the beſt men who liv'd in all the Ages ſince it was written? What a ſtrange Lethargy is this which hath ſo fatally benum'd our Wills, that we cannot be perſwaded to think that there is as much reaſon to believe that the four Evangeliſts have given us the true Hiſtory of our Saviour, as that *Julius Cæſar* wrote his Commentaries? We pretend to doubt whether the Noble Phyſician penn'd the Acts of the Apoſtles, and yet make no queſtion but *Homer* wrote the *Iliads*, and that the *Æneids* are the Works of *Virgil*.

But ſince there is no Compariſon between the reaſon of that credulous Reſpect which is given to the foremention'd Authors, and the validity of that Evidence which I have produc'd for *Anaxanaſton*'s Goſpel; I will tell you (added *Bentivolio*, now addreſſing himſelf to *Eugenius*) the cauſe of this ſtrange Infidelity. Some fall into it by a lazy neglect of the conſideration of thoſe Arguments which would make them give credit to this Story; and many are unwilling to believe it, becauſe their Faith would diſturb the pleaſures of their Senſual Life. Theſe, though they never heard of any Counter-witneſs produc'd to diſprove this Truth, (for there is none) and though they are not able to frame a rational ground of Doubt, yet they endeavour to look upon it as a Fiction, becauſe it croſſeth their Adherence to a baſe Intereſt. The Diſſatisfactions which they pretend to the Holy Goſpel ariſe not at all from the Defect of thoſe Reaſons by which its Truth is aſſerted, but from the too-much Evidence which againſt their Wills they find there of the neceſſity of a Holy Life, are too ſtrong proofs of the miſerable eſtate of thoſe unworthy Souls, who being favour'd with the Knowledge of its Precepts, do not anſwer it with ſincere Obedience.

It were too long to trouble you with the Enumeration of all thoſe Devices which they contrive to avoid the power of this important Verity. Sometimes they pretend that the Doctrines reveal'd are contrary to Reaſon, making God's Underſtanding no bigger then their own; and pronounce thoſe things abſurd which they would not have had reveal'd; and endeavour that

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the Goſpel might be thought a Fable, though they cannot imagine at what time it ſhould be feign'd, by whom, or for what purpoſe; and deny that it was confirm'd by Miracles, though they cannot but acknowledge that if it was entertain'd upon any other Accompt, it was the greateſt wonder in the World. But theſe men will not let it be poſſible for God to aſſure his Creatures of Truth; for he hath done ſo much that they cannot tell what more to ask, only when they are urg'd with it, they require ſaucily that he ſhould repeat it.

But that you may more plainly ſee that this perverſe Incredulity, which is the great Fault of the preſent Age, ariſeth not from the want of any Credibility in the Object, or Defect of clear Evidence in the manner of propoſal. I muſt acquaint you that many who convers'd with *Anaxanaction* when he liv'd upon Earth, did not entertain his Goſpel with that Faith which was due to his viſible Authority. The Proofs which he gave were Sufficient, but not Compulſive. It was highly convincing to all Perſons who were capable of Conſideration, that he not only perform'd ſuch Miracles as are undeniable Teſtimonies of a Divine Power, but ſuch as they pretended that Men ought to take them for a ſatisfactory Aſſurance, and alſo verified thoſe Antique Predictions which concluded him to be what he ſaid he was: yet they wrought no Effect upon ſuch as were indiſpos'd by the Love of Sin to acknowledg one ſent from God, who was a ſevere Reprover of their vicious Converſation. *Anaxanaction* obſerving the reaſon of this Unbelief, told this ſort of Perſons, that though one who was dead ſhould return from the other World, yet he would not be able to perſwade them that there is a Hell where ſuch as they were, are puniſh'd. Since we know this, why ſhould we be aſtoniſh'd at the moſt obſtinate Incredulity? If the Jews gave not credit to their Eyes, why may not the Gentiles disbelieve their Ears?

Beſides this, we cannot but take notice of a Cuſtomary Perverſeneſs in ſome Tempers, who when they have prepoſſeſs'd themſelves with falſe Opinions, will not ſuffer them by any Arguments to be diſlodg'd, and to prevent the Poſſibility of a contrary Perſwaſion, reſolve againſt the uſe of ſuch means as would quickly give them an Aſſurance of their Errour.

Therefore to conclude this long Diſcourſe, ſince the Ingenuous part of the World did not only at firſt receive the Diſcipline of *Anaxanaction* upon the fore-mention'd Principles, and have continued their Obedience to it for ſixteen hundred Years, and have ſupported the Truth of it with unanſwerable Arguments, there is no doubt but the Glory of it will flouriſh till Reaſon be extinguiſh'd. We muſt be content though wilful Infidels are juſtly permitted to an Atheiſtical Scepticiſm, by which they are enabl'd to disbelieve any thing. Since it ſhews more handſomely to deny Principles then to reject Concluſions which follow from Premiſſes once granted, they have ventur'd to ſtrike boldly at the Roots of Faith; but with ſuch a blind Inſolence, that for mine own part, I profeſs that if it were reaſonable to believe the *Pythagorean Metempſychoſis*, I ſhould ſuppoſe that the Souls of the moſt dull Brutes do tranſmigrate out of their own into Humane Bodies. This Hypotheſis would very well ſalve this ſtrange Phænomenon. But ſince we know that whilſt men neglect to improve their better Faculties, and indulge to themſelves the vicious Pleaſures of a ſenſual life, they naturally ſink themſelves into an unſpeakable Sottiſhneſs, and reject what they ought to believe, though they have no Counter-evidence equal to the Demonſtration of Truth, becauſe it is irreconcileable to that which they have reſolv'd to love, we

need go no further to seek a Reason of this stupid Unbelief.

Thus, said *Nicomachus*, did *Bentivolio* conclude the noble History of [a] *Anaxanaction*. And now I must repeat my Entreaty, and desire your Goodness to excuse the Dishonour which my weakness hath forc'd me to cast upon *Bentivolio*, or rather upon *Anaxanaction*, whose Divine life I have very imperfectly related. If you will not pardon me, yet I shall confess the Justice of what Sentence soever you pronounce against me, because I have made your Patience also to suffer part of the fore-mention'd wrong, whilst you have attended so long to my broken Rehearsal of the best Story in the World. The Company perceiving that *Nicomachus* had finish'd the Recital of *Bentivolio*'s Discourses, [b] *Theonoe* gave him thanks, and so did all the rest; and after they had supp'd and spent a part of the Night in pertinent Reflections upon many pieces of the former Narration, they retir'd to their several Chambers, where they rested with the greater tranquillity, because the next day was appointed for their Journey towards *Phronesium*.

a *The King of Kings.*

b *A Divine Mind.*

When the Sun was up, *Theonoe* and *Irene* went to *Urania*'s Appartiment, and understanding that she walk'd in her Chamber, they went in, to let her know that all things were ready for their Journey. They came down into the Dining-room, where they found *Panaretus*, *Sympathus* and *Nicomachus*, who had stay'd there a while in expectation of the Ladies. *Theonoe* had given order to prepare a large Coach which would hold them all, that so travelling together in one moveable House they might enjoy the Pleasure of mutual Conversation upon the Rode. They resolv'd to go through [c] *Philadelphia*, which was not much about, and at the Request of [d] *Sympathus* they took the way which lies near the green Banks of [e] *Callirrhoe*, which is a fair River alwayes full of clear water, being supplyed by a rich stream which descended from the famous Spring [f] *Agathorrhyton*. They reach'd that night to a beautiful House situated upon the River, which belong'd to *Sympathus*, where they were so conveniently lodg'd and generously entertain'd, that they could not but perceive a rare concurrence of a great Prudence with an equal Love in the completeness of their Welcome.

c *Brotherly Love.*
d *One who pitieth others.*
e *A Pleasant River.*
f *That flows with Goodness.*

Sympathus durst not entreat any longer stay here, because he knew they were passionately expected at *Phronesium*. The next day about Noon they arriv'd at [g] *Kepanactus*, intending to stay there an hour or two; but before they came within two furlongs of the House, they were surpriz'd with an unexpected Encounter of many Friends. For it being made known that *Bentivolio* intended to meet his Sister upon the way, the Prince of [h] *Theriagene* would needs accompany him: the Princess [i] *Agape*, understanding that *Urania* was that day expected, desired leave of the Queen to go and meet her and took with her [k] *Philandra*, [l] *Agatha* and [m] *Polysemma*, [n] *Misopseudes*, [o] *Amyntor*, and some other Gentlemen of Quality belonging to [p] *Theosebius* and [q] *Alethion*, rode along with them. It is not an easie Task to relate the variety of those pleasant Passions which were express'd at this happy Encounter. *Bentivolio* saluted *Urania* with that great Affection which he thought due to her, not only as his Sister, but as *Urania*; whilst she embrac'd him both as the best of Brothers, and one of the most excellent Persons in the World. *Panaretus* and *Bentivolio* entertain'd each other as one Soul would do it self if it were possible that it should animate two Bodies. The Prince of *Theriagene* express'd that civility to *Urania* which shew'd his highest Respect to her own Worth, and withall demonstrated a great sense of the Obligations which he had receiv'd from her Brother. The Princess *Agape* took *Urania* into her Arms, and gave her many kisses with such an excessive kindness,

g *The Kings Garden.*
h *Degenerate Beasts.*
i *Charity.*
k *A Lover of her Husband.*
l *A good Woman.*
m *Very grave.*
n *A Hater of Falshood.*
o *A Helper.*
p *A Worshipper of God.*
q *A Lover of Truth.*

neſs that it would have fill'd the Beholders with wonder, if they had not known before how much that Vertuous Lady deſerv'd to be lov'd, and alſo remembred the intimate Friendſhip which the Princeſs had contracted with her. She ſaluted [a] *Theonoe* and [b] *Irene* with ſuch an endearing tenderneſs, that they perceiv'd themſelves not to have a ſmall ſhare in the Happineſs of this delightful Meeting. When the reſt of the Company had reveal'd their Joy in all decent Expreſſes according to the variety of their Relations, the Prince of *Theriagene* and the Princeſs of *Theoprepia* took *Urania*, and the two Siſters, which were her Fellow-travellers, into their Coach, and were accompanied with the whole Troop of their Friends to [c] *Kenapactus*. After Dinner, which was ready as ſoon as they came into the Houſe, [d] *Agape* entreated the Prince [e] *Alethion* to engage the Company to haſten towards *Phroneſium*, knowing that the King and the Queen were poſſeſs'd with a paſſionate Expectation of their Arrival.

a *A Divine Mind.*
b *Peace.*
c *The King's Garden.*
d *Charity.*
e *A Lover of Truth.*

In a few hours they came to the City, and after they had enter'd the Palace, [f] *Theoſebius* and [g] *Phroneſia* receiv'd *Urania* and *Panaretus* with ſuch a chearful Air and an obliging manner, that they made not only an infallible Confirmation, but an unexpreſſible Addition to their former Love. I cannot put the juſt Deſcription of this ſtrange Encounter into fit Language, becauſe my Phancie is not able to ſupply my Mind with a full Repreſentation of ſuch extraordinary Paſſages: only I can ſay thus much, that as the going away of theſe excellent Perſons was a languid Image of the ſad parting of dying Friends; ſo this Return, which was more acceptable becauſe little expected, was a lively Reſemblance of thoſe unſpeakable Endearments with which old Friends will receive one another at the Reſurrection.

f *A Worſhipper of God.*
g *Prudence.*

But Joy being at this time reſolv'd to break through all its banks, made a ſecond Tide at full Sea. For, whilſt this noble Company was at Supper, one of *Theoſebius* his Servants told the King that a Gentleman call'd [h] *Philalethes* was alighted from his Horſe, and deſir'd him to give notice of it to the Prince of *Theriagene*. *Philalethes* had accompanied *Alethion* in his Journey to the borders of *Theoprepia*, but then return'd at the King's Command to deliver a Meſſage to *Eugenius*, and to ſerve his Affairs in *Theriagene*: And the Company being acquainted with the Importance of his Negotiation, and having often taken notice of the Apprehenſions which *Alethion* had entertain'd for him, this News was very welcome to them all; but *Alethion* and [i] *Miſopſeudes* found themſelves ſo particularly concern'd in it, that after *Philalethes* came in, and had perform'd that civil Reſpect which was due to ſo great a Preſence, the Prince of *Theriagene* took him into his Arms with many Expreſſions of Affection, and having with much unwillingneſs releas'd him from thoſe tender Embraces, his Brother receiv'd him with ſuch ſignifications of Love mix'd with Raptures of Joy that are not eaſie to be repreſented. After they had finiſh'd their Endearments, and ſettled themſelves in that Deportment which was a neceſſary Obſervance of thoſe Perſons of Condition who were preſent, they took part of their gallant Supper; the whole Company entertaining themſelves not only that Night, but many Dayes after, with thoſe unexpreſſible Satisfactions which were produc'd by this happy Encounter.

h *A Lover of Truth.*
i *A Hater of Falſhood.*

The pleaſure which *Theoſebius* took in the agreeable Converſation of ſo many Friends, did not make him forget the condition of the Prince of [k] *Theriagene*: and though he perceiv'd *Alethion* to take ſo much content in the place where he was, that he ſeem'd to forget he was baniſh'd; yet he knew that this was no Excuſe for the wickedneſs of his Subjects, who deny'd him

k *Dyamuran Straits.*

leave to dwell in his own Kingdom; and resolving by God's assistance to vindicate his Wrongs, and to put him into possession of his Father's Throne, he was confirm'd in his purpose by Letters from his Agent in *Theriagene*, which gave him Intelligence that [a] *Antitheus* intended to invade *Theoprepia*. Whereupon he sent for [b] *Amerimnus*, the chief Bishop of *Theoprepia*, (whose advice he alwayes ask'd in Civil as well as Religious Affairs) for his Chancellour, and [c] *Lysander* the General of his Army, and acquainted them with his thoughts. They approving his Design; which way shall we endeavour to prosecute it? said [d] *Theosebius*. If you please, replied *Lysander*, you may summon the Deputies of the several Provinces of *Theoprepia* to meet at *Phronesium*, and when they are come, let my Lord Chancellour give them notice of your Princely Intentions: they do so truly hate the name of *Antitheus*, and honour the person of *Alethion*, that I am very confident they will be willing to contribute their best assistance towards the Restauration of the Prince of *Theriagene*. What think you, my Lords? said *Theosebius* to the Arch-bishop and the Chancellour. They both replying that they were of *Lysander*'s mind, the King approv'd their Advice, and accordingly gave order to the Chancellour to dispatch Letters to the four Divisions of *Theoprepia*, to require them to send their Commissioners within four days to the Senate-house at *Phronesium*, to consult concerning some important Affairs of State. The obedient *Theoprepians* made appearance at the time appointed; and when they were met, the King, attended with [e] *Amerimnus*, [f] *Lysander*, and his chief Ministers of State, went to the Senate-house; and being much pleas'd with the chearful sight of so many loving Subjects, after he had given them an hearty welcome to *Phronesium*, he congratulated the Happiness of the Meeting in a short Speech, and then commanded the Chancellour to let them understand the reasons of their Convention.

a *An Adversary.*
b *One without cares.*
c *A Redeemer of Men from slavery.*
d *A Worshipper of God.*
e *One free from cares.*
f *A Redeemer of Men from slavery.*

The Chancellour's name was [g] *Calliphon*; and [h] *Theosebius* did fully demonstrate that he understood well what sort of Persons are fit to serve Kings, when he made choice of him for one of his principal States-men. It is true, the Concerns of his Place were great, but his own Wisdom and perfect Fidelity were not inferiour to them. The highest Trust which one can put in another is, to take his Counsel: But this is greater in Kings, because their Affairs, to which Counsel is apply'd, are more important then ordinary matters, and the danger more considerable, if those who give Advice have a greater regard to their own benefit then to his advantage that asketh it.

g *One of an Elegant speech.*
h *A Worshipper of God.*

Calliphon was Secret by the temper of his nature, and so Faithful in the discharge of his Trust, that he never set any oblique ends of his own contradistinct to his Master's Interest, but in all his Proposals aim'd directly at the King's Honour and the People's Happiness. His Integrity was equall'd with a rare Wisdom: for *Calliphon* being naturally of a quick Phancy, had improv'd the goodness of his Wit into Prudence by Experience, and perfected it with vast Accessions by continual Industry. Being incited to all possible Acquists by a passionate Love which he had for Knowledg, he endeavour'd to understand the natural Connexions and proper Consequences of all things, and not to guide his Actions by the uncertain Rule of unexamin'd Opinions or general Sentences. He gave evident proof of his early Discretion by the Vertuous management of his younger Age, and the prudent Government of his Family; and shewed the greatness of his Understanding by the proper Language and strong Reasons for which his Discourses

courſes were alwayes admired when he had occaſion to ſpeak in the Senate.

He was deſign'd to the Study of State-Affairs by his wiſe Father [a] *Pitholo-gus*, who was a Privy-Counſellour to [b] *Phronimus*: And when other Gallants trifled away their time in vain pleaſures, he accuſtom'd [c] *Calliphon* to read Books of Policy, Records of Treaties, and other Memoires of the moſt famous States-men; and being much pleas'd with thoſe Improvements which he perceiv'd him to make in this way, he acquainted him with that Intelligence which he receiv'd from Forrein parts, and made him underſtand the private Reaſons of the chief Tranſactions of State. By which means he arriv'd at a clear Knowledg of all things which might concern his Place; ſuch as the Rules of Government, the Nature of Juſtice and Equity, the Laws of Commerce and War, the ways of Preſerving and Increaſing the King's Revenue, the Duties of all Publick Offices, the Diſpoſition of his Country-men, the Conveniences and Inconveniences which might ariſe to them from their Neighbours: In ſhort, he had as much underſtanding of Perſons and Things as can be attain'd by a long Study of Men and Books. And now having the advantage of Years, and the benefit of a firm Memory, in which he had regiſtred the Conſequences of the moſt conſiderable Actions obſerv'd by himſelf, to which he had alſo added the Experiments of others, he was able to give proper advice in any buſineſs which could fall under Deliberation.

a *Convincing Reaſon.*
b *A Prudent Man.*
c *One of an Elegant ſpeech.*

Having given you a ſhort Character of this excellent Perſon, I will ſet down his Speech. He is reported to have deliver'd himſelf in ſuch words as theſe;

Gentlemen, You will wonder at the occaſion of this Aſſembly, when I tell you that the Wickedneſs which hath given us cauſe to meet is ſo extraordinarily ſtrange, that it tranſcends the worſt Examples which have been produc'd in our memory. We are in danger of an Invaſion from [d] *Theriagene*, only becauſe we have perform'd the juſt Rights of Hoſpitality, (whoſe ſacred Laws are inviolably obſerv'd by all the World) not to a common Ally, but to the moſt Excellent Prince [e] *Alethion*, who hath not only oblig'd us with the Aſſiſtance of his Arms, but hath made us owe the Life of our King to the Generous Adventure of his own Perſon at the Battel in [f] *Theromachia*. He is depriv'd of his Kingdom by a rebellious party of his Subjects upon this falſe Pretence, that when his Father was alive he kept at reaſonable correſpondence with his Confederates in *Theoprepia*.

d *Degenerate Beaſts.*
e *A Lover of Truth.*
f *A fight with Beaſts.*

Here *Calliphon* made a ſhort pauſe, ſeeing the whole Senate rapt into a paſſionate Admiration of this ſtrange News. When they had ſettled themſelves again, he went on thus;

As there needs no witneſs to convince us of the falſeneſs of this inſolent Calumny, beſides the Knowledg which we have of our own Innocence; ſo we are ſufficiently aſſur'd of the reaſon why this horrid Accuſation was forg'd by the ill uſe which hath been made of it: And we are fully inform'd by whoſe traiterous indeavour it was fram'd, ſince we underſtand that [g] *Antithenes* hath uſurp'd the Kingdom. It is not needfull by many words to let you know our King's Opinion concerning this matter, or to uſe many Arguments to perſwade you to follow his Advice. As [h] *Phronimus* our late King of Glorious Memory thought [i] *Anaxagathus* worthy of his Friendſhip, ſo [k] *Theoſebius* thinks it unworthy of him to deſert his Son, who hath demonſtrated his high Regard to our Intereſt when we needed his help, or to ſlight an Ancient League, which was once beneficial to us, in a time when the diſtreſt condition of our Confederate doth ſollicit us to obſerve it. For

g *An Athiſt.*
h *A prudent perſon.*
i *A good King.*
k *A Worſhipper of God.*

the

the performance of that which Juſtice requires and Gratitude commands, *Theoſebius* thinks it but a ſmall matter to protect the Perſon of *Alethion* in his Country, except we alſo aſſert his Right with our Swords: And ſince we cannot requite the Love of *Anaxagathus* by reſtoring to him that Life which he hath loſt by the fraud of Traitors, we will endeavour to repoſſeſs his Son of his Kingdom, and by the deſtruction of his Enemies make him live again in [a] *Alethion*, and let [b] *Theriagene* know that they were not more willing to aſſiſt us againſt malicious Forreiners, then we are able to deliver them from the Oppreſſion of their own miſguided Arms.

a *A Lover of Truth.*
b *Degenerate Beaſts.*

You are not ignorant with what diſhonourable Aſperſions our Conſtitutions have been repreſented to the Ignorant World. It is true, we had an opportunity in the late War with the [c] *Theromachians* to let them know how falſly they imagine, that humble Innocence and charitable Patience do ſo enervate mens ſpirits, that true Chriſtians are an eaſie prey to ſuch as have a mind to ſeize upon them; they having found the contrary by their own experience. Though our Religion hath taught us that no Policy is comparable to Innocence, and aſſured us that an Obligation put upon our Neighbours by a conſtant Beneficence is one of the ſtrongeſt Fortreſſes in the World; yet we have made them underſtand that we have ſo much prudent Courage alſo to defend the Fort which Vertue hath rais'd, that it will always be very hard for the Injurious to make good their bold Attempts upon the peaceable [d] *Theoprepians*. They will not ſay in future times that Religion hath made us Cowardly Fools, ſince we have given them ſufficient reaſon to believe, that, though our Patience ſet us above the low deſires of Revenge for private wrongs, yet we ought not to expoſe our publick Concerns, which are dearer to us then our Lives, to the cruelty of the Unjuſt. It is neceſſary that we ſhould let theſe inſolent people of *Theriagene* know, that the Humility and Juſtice which will not permit us to arrogate any thing wrongfully to our ſelves, doth not make us willing to be enſlav'd by others, and that we can defend our ſelves againſt thoſe whom we do not deſpiſe. They well perceive by our preſent Undertaking, that we think it as neceſſary to protect our ſelves againſt the Violence of lawleſs Perſons, as to reſiſt a dangerous Incurſion of wild Beaſts with our Arms, or to prevent the calamity of an Inundation threatned by ſwelling waters with ſtrong Banks.

c *Fighting Beaſts.*
d *Such as live in a Divine State.*

This alſo is a proper ſeaſon in which we may ſhew that the *Theoprepian* Principles are not terminated with our private Accommodation, but that they are extended to promote the Intereſts of others: And that we do not bound that Neighbourhood which our great Lord hath obliged us to love with the narrow limits of our own Country, but are willing to enlarge our careful Charity, if it were poſſible, to the vaſt compaſs of the Univerſe. Whereas our Enemies think that we are pitifully enfeebled by an Abſtemious Mode of Life, we will convince them of their Errour, and ſhew them that we do not only preſerve a good Health, but have alſo obtain'd a firm Hardineſs by the Rules of Temperance; and give them a clear Evidence, that the Courage wherewith we now aſſiſt a moſt juſt Cauſe, ariſing from a true Faith in God, a due Contempt of the World, and certain Hope of Immortal Life, doth far exceed that common Valour which depends only upon the ſtrength of a natural Temper, is flouriſh'd with high Diet, and blown up with the deſire of Spoils, or expectation of Triumph, after Victory.

This is enough, Gentlemen, to ſhew you the reaſonableneſs of *Theoſebius* his noble Reſolution. The way by which he intends to endeavour the accom-

accompliſhment of his Deſign, is, to lead an Army into *Theriagene*; by which means we ſhall carry to them thoſe Fears which they hope to bring hither, and poſſibly make them repent of their malicious Purpoſes before they have power to put them in Execution, and by God's help ſeaſonably extinguiſh that Fire which they have kindled in *Theriagene* with a purpoſe to inflame *Theoprepia*. It is well known how *Hannibal* diſtreſt the *Romans*, when he tranſported his Souldiers into *Italy*; and that *Agathocles* ſhew'd a great skill in Military Affairs by fighting the *Carthaginians* in *Africk*, when he could ſcarce defend his own City againſt their Fleet which lay before it in the Port of *Syracuſe*. Though our Caſe is in no reſpect ſo neceſſitous, yet by this means we may hope ſpeedily to prevent the Trouble which is prepared for us.

We need not fear that this undertaking will be liable to ſuſpicion among our Neighbour-Kingdoms; for the Treaſon of [a] *Antitheus* and his Faction is ſo notorious, that they muſt needs juſtifie the Aſſiſtance which we give to the wrong'd [b] *Alethion*, and ſo unanimouſly condemn the *Theriagenians*, that whatſoever miſery ſhall happen to them, they will not have this comfort left, that they ſhall be thought unworthy of what they ſuffer; all concluding that they ought to undergo the Extremity of Puniſhment, who have done what they could to deſerve it. We are alſo fairly invited to this Action by the Generous Example of thoſe noble Strangers, *Bentivolio* and his Brother, who lately ſojourning in theſe parts, and having notice of theſe unhappy Accidents, have reſolv'd not to return to their own Country till they ſee *Alethion* repoſſeſt of his Dominions.

I need not tell you that our conteſt is with inconſiderable Adverſaries; but if I ſhould ſpeak after the manner of other Orators, I might ſay that we are in greater danger of not obtaining much glory in the Conqueſt, then of meeting any great difficulty in the Combat. We are to encounter Beaſts enfeebled with Luxury, who are ſo unable to fight, that they can ſcarce carry Arms: And indeed their number is ſo ſmall in compariſon of thoſe who hate their abominable Conſpiracy, that I look upon our Journey rather as a Viſit made to *Alethion*'s Friends, then a War undertaken againſt his Enemies. Having ſaid thus much, it is fit I ſhould conclude. It were impertinent to trouble you with a long Oration, for I am not ſuch a Stranger to the temper of the *Theoprepians*, that I can think my words needful to perſwade them to an Engagement which is both full of Juſtice and Honour.

When [c] *Calliphon* had done ſpeaking, [d] *Sympathus*, who was one of the Commiſſioners for [e] *Philanthropia*, took this Opportunity to expreſs the Affection which he had long before entertain'd for the Prince of *Theriagene*, and in a ſhort Speech declar'd his high Approbation of the King's Deſign, profeſſing that, in his Opinion, the Arguments which the *Chancellour* had us'd to ſignifie how neceſſary it was, gave ſo much Satisfaction, that he thought more could not be reaſonably deſired.

After him [f] *Chariſtion*, [g] *Amyntor*, [h] *Paſiphilus*, [i] *Euphron*, [k] *Calodoxus* and [l] *Ariſtander* ſignified their concurrence in the ſame Opinion with *Sympathus*. Then the undertaking was approv'd by a general ſuffrage of the whole Aſſembly, who alſo voted that the Conduct of this Affair ſhould be left entirely to the wiſdom of *Theoſebius*. The King gave them thanks for the unanimous chearfulneſs with which they entertain'd his Propoſal, and told them that he thought it requiſite to liſt only ten thouſand men, whom he himſelf intended to lead; adding, that he made no doubt but by this number, with God's bleſſing and the Aſſiſtance of *Alethion*'s Friends, he ſhould

be

a *An Adverſary.*
b *A Lover of Truth.*
c *One of an Elegant ſpeech.*
d *One who commands paſſionately others.*
e *Kindneſs to Mankind.*
f *A Charitable man.*
g *A Helper.*
h *A Lover of all Men.*
i *A good natur'd man.*
k *One of noble Opinions.*
l *A very good Man.*

be able in a ſhort time to reduce thoſe who were moſt unjuſtly his Enemies to their due Obedience; and then diſmiſt the Aſſembly.

Theoſebius returned to his Palace, and acquainted *Alethion*, who was then with *Bentivolio*, and the reſt of his Companions, with the good Affections of the [a] *Theoprepians*. Whereupon the Prince of [b] *Theriagene* having expreſt his thankful Reſentment of ſuch an obliging Favour, his friends alſo with juſt Praiſes exroll'd the Generous King of *Theoprepia* and his worthy Subjects: and as they entertain'd a great Joy in the hopes of *Alethion*'s Reſtauration, ſo they pleas'd themſelves not a little whilſt they perceiv'd that they ſhould not be deny'd the Honour of being Inſtruments in the accompliſhment of it.

a *Such as live in the Divine State.*
b *Degenerate Beaſts.*

Here it may poſſibly be expected that I ſhould let my Reader know how this noble Company ſpent their time, till by the prudent Induſtry of [c] *Lyſander* the Army could be put into an Equipage fit for a March. It would be too long to give an account of thoſe various Diverſions with which they were entertain'd by the moſt courteous Prince *Theoſebius*. I will only relate a ſhort Story, which he deſir'd the learned Biſhop [d] *Amerimnus* to tell them as they ſate one day in a pleaſant Summer-houſe which adorn'd the Garden at [e] *Kepanactius*. It happened as [f] *Philalethes* was acquainting his Prince with the condition in which he left *Theriagene*, and telling him who were the chief Perſons in favour at [g] *Poliſtherium*, among many others he named [h] *Hieromimus*; whereupon *Amerimnus* ſmil'd: which *Bentivolio* perceiving, aſſoon as *Philalethes* had ended his Diſcourſe, he ask'd the good Biſhop the reaſon of that Pleaſantneſs which he had obſerv'd him to expreſs upon the mention of *Hieromimus*. [i] *Theoſebius* imagining the cauſe of it, and knowing that the Story of *Hieromimus* would be an acceptable Recreation to the Company, prevented *Amerimnus* in his Reply, and deſir'd him to give them a ſhort Character of that vain Perſon, and to let them underſtand how ridiculouſly he had behav'd himſelf not long before in *Theoprepia*. I am very willing to perform any ſervice, reply'd *Amerimnus*, by which I may ſhew my Obedience to your Commands; and ſince you have made it my Duty to report the Extravagancies of *Hieromimus* to this excellent Company, I will let them know what I have underſtood by Letters from ſeveral friends of mine who knew his Family, what I learn'd from the confeſſion of [k] *Thelgomenus* one of his Diſciples, but of late undeceiv'd by [l] *Alethologus*, and by ſome Diſcourſe which I had with [m] *Miſoplanus*, who did ſo diſcover the Impoſtures of this Jugler, that he made him aſham'd to ſtay in *Theoprepia*.

c *A Redeemer of Men.*
d *One free from ſecular cares.*
e *The King's Garden.*
f *A lover of Truth.*
g *The City of Beaſts.*
h *One who apes Holy things.*
i *A Worſhipper of God.*

Here begins a Diſcourſe concerning Enthuſiaſm, and Religious Cheating.

k *One eaſily deceivable.*
l *True Reaſon.*
m *One who hates Cheaters.*

Hieromimus was born in the greater [n] *Apateonia*. His Grand-father's name was [o] *Simmagus*, a man ſo paſſionately ambitious of being look'd upon as an extraordinary Perſon, that he offer'd a ſumme of Money to Almighty God to ſell him a Miraculous Power; but being rejected with ſuch a direful Reproof as was due to his wicked Impudence, he bought of the Devil a Magical skill, by which he was enabled to perform many things beyond the Ability of Vulgar Wits, and attain'd ſo great a Reputation among the common People, that they chang'd his name to [p] *Paumegas*. *Simmagus* being puft up with their vain applauſes, blaſphemouſly aſſum'd to himſelf the Title and Worſhip of God, and boaſted alſo that his immodeſt companion [q] *Helena* was a She-Deity. He continued his impious courſe for ſome years, till at laſt he was met by one of *Anaxanaction*'s Servants, who, as *Simmagus* was riding in the Air to the amazement of many beholders, melted his waxen Chariot, by pronouncing his Maſter's name, made him fall down and break his neck upon the ground. His

n *The Country of Lies.*
o *Simon Magus.*
p *Very Great.*
q *Simon Magus his Whore.*

His Son [a] *Moralazon*, not deterr'd with his dreadful Fate, follow'd his Father's Examples: and having heard that in former times, when God ſent great Prophets and holy Apoſtles to make known his Divine Pleaſure to the World, he beſtow'd upon them a power to ſpeak and do things Extraordinary, by which men being aſſured that they came from God, gave them an honourable Reception due to ſuch Meſſengers; *Moralazon* being of an arrogant diſpoſition, did earneſtly deſire to make the World believe that he himſelf was a Prophet, but of an higher Rank then any who were ſent before him. He thought himſelf not unprovided of rare News to deliver, having fanſied ſome ſtrange Opinions, of which he was ſo paſſionately enamoured, that he perſwaded himſelf that it did more concern the World to know them then any Doctrine which they had formerly receiv'd. He fail'd of his Expectation, for he died a little after he had begun his Work.

[a] *A proud fool.*

But his ſon [b] *Hieromimus*, being well acquainted with his Father's intentions, and pretending that he inherited his Prophetical Spirit, reſolv'd to carry on the Deſign: and remembring (for he had been told) that true Prophets by converſation with Angels, or by reaſon of the glory of Divine Illapſes, did many times ſuffer ſtrange Ecſtaſies; he thought with himſelf how he might counterfeit this Sacred Paſſion, and made uſe of divers Arts to ſuper-induce upon himſelf and others an Enthuſiaſtical Fury; and being well inſtructed in his Father's Opinions, divulg'd, or, as he ſaid, brought from Heaven a new way of going thither, and boaſted that he was ſent to reform the World by a new Diſcipline. He talk'd often of a myſtical Divinity, and promiz'd to ſpiritualize all former Knowledge; though indeed he did only ſubvert true Reaſon with wild Fancies, and allegorize venerable Hiſtories into a ſublime Nothing.

[b] *One who apes Holy things.*

Before he began to put his fooliſh thoughts into practice, he perceiv'd that it was very hard to carry on ſuch a new buſineſs with a ſufficient plauſibleneſs without the Aſſiſtance of ſome cunning Aſſociates; and having conſider'd which of his Acquaintance were fitteſt to be truſted with this great Secret, he obſerv'd that [c] *Davigeor*, [d] *Jackleyd*, and [e] *Jamnail* were complexion'd much like himſelf, and ſo of a humour which would eaſily be taken with his Propoſals. He told them that it was reveal'd to him by the Angel *Hithladens* that he ſhould be the King of the new *Jeruſalem*, and that he had ſhewed him by a new Expoſition of the old Prophecies, that though they were fulfill'd literally in [f] *Anaxanaction*, yet they were to receive a Myſtical Completion in him, and that he was deſign'd by God to chooſe Princes to rule under him in all Nations; and to ſend Prophets to convert the whole World to his Obedience. Theſe Proſelytes hoping for no mean Offices in his [g] *Utopian* Kingdom, gave him infinite thanks for communicating to them ſo ſublime an Affair, and with all humble willingneſs offered their utmoſt ſervice to one whom God had deſign'd to ſuch high Honour.

[c] David George.
[d] John of Leyden.
[e] James Nailor.
[f] *The King of Kings.*
[g] *Which is no where.*

Though this piece of his Plot ſucceeded according to his deſire, yet *Hieromimus* thought that he wanted ſtill more help, and therefore made choice of three other Aſſiſtants; [h] *Loxias*, who had a great faculty of ſpeaking what neither he nor any elſe did underſtand, whom he appointed to amuſe his Hearers with rais'd Nonſenſe; [i] *Phlegon*, who was very uſeful for his hot zeal; and [k] *Pandacryon*, who would weep when he pleas'd. With ſome ſmall rewards and great promiſes he engag'd alſo in his ſervice [l] *Aſtriatrus* and [m] *Thaumaturgus*: they were fit for his purpoſe, both of them profeſſing *Chiromancy* and *Phyſiognomy*; *Aſtriatrus* pretending alſo that he could

[h] *An Ambiguous Talker.*
[i] *An Incendiary.*
[k] *One who can weep when he will.*
[l] *One who divines by the Stars.*
[m] *One who works ſeeming wonders.*

make *Horoſcopes*, and knew how to divine by the Stars. *Hieromimus* contented himſelf with theſe, having chang'd the reſolution which he once took up, for he intended a while in imitation of the number of *Anaxanaction*'s Apoſtles to make his Followers *Twelve*; only he added to them two She-Secretaries, [a] *Pannychis* and [b] *Quintilla*, not indiſcreetly: for one of them being *Epileptical*, and the other troubled with the *Hyſterical Paſſion*, they pretended the gift of Raptures: and theſe, beſides other uſes, ſerv'd him when he travell'd, for Lacquays. They affirm'd themſelves to be Couſin-Germains, and call'd themſelves the Daughters, one of [c] *Colpia*, the other [d] *Velleda*.

[a] *One verſed in the Watches of Venus.*
[b] *Montanus his Whore.*
[c] *One pretending to ſpeak from the mouth of God.*
[d] *A Germain Propheteſs.*

[c] *Hieromimus* deſigning not only to out-do all the Prophets, but to equal and excel their holy Maſter [f] *Anaxanaction*, and having entertain'd a fancy that he was like that incomparable Prince in ſome Perſonal Reſemblances, he had procur'd a Copy, which was long ago pretended to have been taken of him by one call'd *Lentulus*, and endeavoured by Art to make up what was wanting in Nature for the completion of a Compariſon both abominable and ridiculous. He had Hair of a Cheſnut colour, long, but not thick, after the manner of the Jewiſh *Nazarites*, parted in the middle, and a little curling; his upper Garment was ſo fram'd, that it ſeem'd to be a ſeamleſs Coat. [g] *Davigeor*, looking upon this Garb as unbecomming his Dignity, perſwaded him to wear a Doublet of Crimſon Sattin. [h] *Jackleyd*, thinking he did not uſe Ceremonies correſpondent to his Majeſty, adviſ'd him to be ſerv'd in Plate, and to give him leave to provide a gilt Chair, in which he might ſit as on a Royal Throne, whilſt his Servants made humble Addreſſes to him upon their knees, and ador'd him as the King of the New *Jeruſalem*.

[e] *One who apes Holy things.*
[f] *The King of Kings, our Soveraign Lord Jeſus.*
[g] *David George.*
[h] *John of Leyden.*

His affairs being thus order'd, he commanded his Shee-Lacquayes to attend him in a Journey which he was to take from [i] *Apateonia* towards *Phroneſium* in *Theoprepia*. [k] *Jamnail* provided him an Aſs, which *Hieromimus* appointed to be brought without Bridle or Saddle, and begun his journey before the Sun was up, becauſe he intended to finiſh it in one day. This fore-caſt was neceſſary, for he had four and twenty miles to ride, and it being Winter, the weather was foul and the way very bad. *Pannychis* and *Quintilla* aſſiſted him with Torches; but when they had gon about a quarter of a mile, he commanded them to caſt away thoſe poor external Lights making them believe that one far more glorious ſhould preſently ſhine forth upon them from within, and ſhew them their way. The Lacquayes obediently put out their Tapers; but as they went on it was ſo dark that they quickly loſt their way, and knock'd their Heads againſt Trees, ſtumbled at great Stones, and ſometimes tumbled into Ditches, the Promiſe of *Hieromimus* being unable to enlighten the Air. However, being arm'd with a blind Confidence, they went on till they came to a narrow Bridge, which the poor Beaſt for want of Enthuſiaſtical eyes to make him ſee in the dark, miſs'd, and threw the falſe Prophet into Water, Mud and Impatience. *Pannychis* and *Quintilla* ventur'd in after him; and when they had with much difficulty pull'd him out and ſqueez'd him, *Pannychis* told them, that ſhe had a Revelation that they ought not to go any further till the Day ſhould dawn. *Hieromimus* having pay'd dear for his bold Error, was content to be mutually exhorted, eſpecially becauſe they could not get out the Aſs, which was laid faſt in the Mire. When the Light began to appear, the Aſs had ſtrugled her ſelf out, and as ſhe was going to graze, *Quintilla* catch'd her by the Ears, and the Rider having gotten upon her back, they began to march a-

[i] *The Country of Deceit.*
[k] *James Nailor.*

Two Whores.

gain

gain: but as they went along, the Aſs being not held in with any Bridle, did by often going out of the Road create ſo much trouble to both the Lacquayes in reducing her, that they were forc'd to tie their Garters together to make a Curb for the unruly Beaſt. When they had ſcarce gone half their way, the faint Aſs, being much wearied with the heavy load of this fat *Balaam*, ſtood ſtill. *Hieromimus* having no ſpurs, ſhe would not anſwer the dull blows of his unarm'd heels: whereupon *Quintilla* went to the next hedge, and having pluck'd off a ſprig of thorn whipp'd her on. The Angry Aſs being inrag'd with the pain which ſhe receiv'd from theſe ſharp prickles, did frequently ſhake her Rider with rude Kicking, and at laſt the ſoft Prophet was ſo gall'd with the hard back of his lean Steed, that he was forc'd to tell his Lacquayes, that it was their duty to take off their Peticoats and lay them under him for a Saddle.

In this mad guiſe *Hieromimus* arriv'd at laſt in a Village not far from *Phroneſium*, well known to moſt of this Company, and which will be for ever famous by reaſon of his being there; his two impious Attendants blaſphemouſly ſinging *Hoſanna*'s to him, as he paſt through the Streets to his Lodging, which was taken up for him before by [a] *Jamnail*, and whither his Conſplices reſorted to him.

a James Nailor.

The Company having laugh'd a while at this ridiculous mode of Travel, [b] *Amerimnus* went on thus: the firſt trick which he ſhew'd after his Arrival was a Device invented long ago by one *Pſaphon*. He had a Cage full of Parrots, which he had taught to ſpeak; and accuſtom'd to pronounce theſe words, *Hear Hieromimus*. Theſe be convey'd privately into a Wood by [c] *Loxias*, whom he order'd to let them flie among the trees, and return unſeen. The Parrots being glad to have eſcap'd their Priſon repeated the Syllables, which they had well learn'd, with a loud chearfulneſs. The Neighbourhood wondering at this ſtrange Voice of Birds, inquir'd who this *Hieromimus* was. A holy Prophet, ſaid *Davigtor* whom God hath ſent amongſt you to give you the laſt warning of Repentance. Whilſt ſome expreſt a wonder at the advice of Birds ſpeaking with an Articulate Voice, [d] *Aſtriatrus*, [e] *Phlegon*, [f] *Thaumaturgus*, and the reſt of *Hieromimus* his Agents, according to the Inſtructions which they had receiv'd from him, endeavour'd to ſupport and augment the great eſtimation which this Accident had begun to lodge in the minds of ſome weak people, and told them, not without ſigns of deep Veneration, that *Hieromimus* was a Divine Perſon deſign'd by God for the *Paraclete* long ſince promis'd, conſubſtantiated with the Deity, and deſcended lineally by the Mother's ſide from the holy [g] *Achamoth*, belov'd of God above all men; und that the Dignity of his tranſcendent nature did many times reveal it ſelf by moſt glorious Irradiations, his Face ſhining with ſuch illuſtrious beams, that they were not able to look upon him.

b One free from ſecular cares.

c An ambiguous taker.

d One who divines by the Stars.

e An incendiary.

f One who works ſeeming wonders.

g Wiſdom.

Sometimes they extoll'd his Divine Knowledge, affirming him to have attain'd a rare Wiſdom which was never before imparted to any created Being: which he receiv'd not by Education, by improvement of Reaſon, by reading of Books, by Obſervation, or any ordinary way by which common men attain their Skill, but by Revelation; God having ſo far favour'd him, that he ſhould not be at the trouble of collecting Knowledge by rational Diſcourſes, but ſhew'd him all things after an intuitive manner in Ecſtatick Dreams and Prophetick Viſions. And they boldly affirm'd that God did ſometimes tranſport him into the Celeſtial Regions, where he ſaw

a Things not to be named. b Supercelestial things. c Truth.

a *Anonomasta* and b *Hyper-Urania*, heard the voice of deep *Silence*, saw the infinite measures of the *Abyss*, number'd the *Æonian Ogdoads*, and beheld without any amazement the famous *Tetractys*, who brought with her c *Alethia*, and made her shew her self to him without a Veil; and, which was an honour not allow'd to Arch-angels, saw in the Cabinet of Heaven the sacred *Trias* with bodily Eyes, from whom he receiv'd the Keyes of those Treasuries where the most hidden Mysteries are locked up.

d One who apes Holy Things.

d *Hieronimus* endeavour'd to justifie their Lies; for, pretending to be thus wonderfully illuminated, he told the World that all old Doctrins were but Fables, decry'd Humane Reason as a name of the most fallacious Ignorance, condemn'd all Learning as Black Art, reproach'd Books as the Tools of Antichrist, call'd Libraries the Devil's Kitchins, and bad them only await the Irradiations of a Light which would shine within them if they gave obedience to his Precepts, and teach them infallibly, make them Judges of Truth and Falshood, and render them unaccountable to others for their Opinions or Actions. In short, he boasted that all who were before him had never penetrated so much as the Rind of true Wisdom, but only had read the History of Truth which they did not understand; but that he was honour'd with the Mystical Light, the Inward Word which doth enlighten all things, which God had Centred in him as the Intellectual Sun, appointed to chase away the shadows of Darkness, and to illustrate the World with a Spiritual sense; and promis'd to all that follow'd his Directions, that in a little time they should see all things, being incompass'd with a holy Cloud, and be united with God by a Divine Ignorance, which should teach them to verifie Contradictions, and make them one with every thing which they understood.

e All Wisdom. f A Cunning term of the Gnosticks.

To encourage those who would become his Disciples, he promis'd to give them a Book written by himself, which his Scholars called e *Pansophia*, but which he nam'd f *Jaldabaoth*, in which he had recorded whatsoever was known formerly, or possibly to be known in all Ages to come. He boasted also of a magnificent Charter which he had receiv'd from Almighty God, which contain'd a Grant of such Priviledges as were not before allowed to mortal men and that he had Authority to give them to whom he pleas'd. The chief of which was, That such as conform'd to his Discipline should not need the Mediation of our Saviour, should be pardon'd without making use of the Propitiatory Sacrifice of his Death, and should have a Dispensation from the Observance of his Laws, to which others are oblig'd: He having as he said, receiv'd a Commission from God to supply the Defects of the imperfect Doctrine of Christ, to make all things new, and amongst the rest a New Testament, to reform the Austerity of holy Laws, and to save the World, not by Obedience perform'd to severe Rules, but by pleasant Directions, the Relaxation of Self-denial, the Abolition of the Cross, and free Concession of Sensual Pleasures. Besides this, he told his Proselytes that they should have an inviolable Beauty fix'd upon their Souls, which was no more capable of being blemish'd with that which is usually call'd *Sin*, then Invulnerable persons can be wounded, or Gold lose its Colour by being cast into Mud. He was so bold also as to institute an obscene Mystagogy, and call'd it the Method of Holiness, by which only men are capable of preparation for the Society of the Perfect; and told such as would believe him, that they should not be seen by the Great Judge when he took cognisance of the wicked World, though they stood naked before him, by reason of a thick shield call'd g *Anædea*, with which he promis'd to cover them all over.

g Impudence.

That

That Obedience which he requir'd of his Disciples was to renounce their former Knowledge, to receive his Dictates without Examination, to be baptiz'd in his Name, and to renounce conversation with those which were not of his Sect, out of which, as he told them, there is no Salvation.

To make proof concerning the truth of his bold Assertions [a] *Astriatrus* was principally imploy'd, who by his Skill in Physick having done some small matters, [b] *Thaumaturgus* was order'd to cry them up as effects of a Miraculous power. [c] *Phlegon*, *Jamnail* and *Quintilla* were sent into the neighbouring Villages to report Great Cures done upon themselves. *Phlegon* said that *Hieromimus* had restor'd him from a dead Palsy with breathing upon him. *Quintilla* affirm'd that she was freed from the distempers of the Falling-sickness only by being in his Company. *Jamnail* protested that he was born deaf and dumb, but that from the first time in which he saw *Hieromimus* he could both speak and hear. As they were met according to appointment one day in a Town not far from *Phronesium*, *Phlegon* discoursing after his usual manner, one [d] *Pseudolus*, formerly a Jugler in [e] *Anateonia*, whom they had engag'd to be of their Party, being present, happened to fall into an extraordinary Passion, and having foam'd awhile at the Mouth, and strugled after a strange Mode, fell into a Trance, which the By-standers judg'd to be real, because when his Companions prick'd pins into his flesh, he neither started nor seem'd to have any feeling. After some time when he came to himself, he began with a distracted countenance to speak some Hebrew and Greek Sentences, though what he said was only some few words which he understood not, taught him by *Astriatrus*. The other Associates expresst other Symptoms of Ecstasy and Rapture; for *Hieromimus* his Agents as they travelled had entertain'd *Hysterical* Women, Men vex'd with Hypocondriack passions, Epileptical persons, and such as Melancholy had made half mad, who were easily cast into Fits by the cunning Artifice of their Instructors, and also by such Rules as they had learned from their own observation of their particular Distempers.

Having proceeded thus far in their design, the next Scene was to terrifie their Auditors with the fear of Damnation into an Obedience of the Commands of *Hieromimus*. To effect this [f] *Pandacryon* was order'd in a Field, where all their Company was assembled, to get up into a Tree to preach Repentance, and threaten destruction to such as within two days did not submit themselves to their new Discipline; endeavouring to make them believe that upon the second day following, [g] *Hieromimus* should appear in his Princely Robes, as the dreadful Judge of the disobedient World. *Pandacryon* gave them a Cast of his Office before hand; for in his Master's name he condemn'd all Churches as Antichristian Synagogues, revil'd their Pastors as Hypocrites, and call'd the Disciples of *Anaxenaction* Fools, and pronounc'd such as continued in their Christian Faith Rebels to the true Soveraign of the World *Hieromimus*.

Whilst *Pandacryon* was making his passionate Oration, and had now begun to weep, as he pretended, in commiseration of the obdurate *Theoprepians*, who, except one [h] *Thelgomenus*, were not much mov'd with his Rhetorick; [i] *Misoplanus* happened to arrive in the place, who having heard of their practices before, and seen this last piece of their religious Pageantry, call'd to *Pandacryon* to descend from his Pulpit in these words; *Come down, thou Crocodile, dry up those Hypocritical tears. It is only in* Anateonia *where such Cheaters are believ'd, in* Theoprepia *you must expect to be laugh'd at.* I should

not

[a] *One who Divines by the Stars.*
[b] *One who works seeming wonders.*
[c] *An Incendiary.*
[d] *A Cheater.*
[e] *Deceipt.*
[f] *One who could weep when he pleas'd*
[g] *One who apes Holy things.*
[h] *One easily cheated.*
[i] *One who hates cheaters.*

not trouble my ſelf to talk with thoſe who are ſo far below the Capacity of a rational Conference, that they deſpiſe all Addreſſes made by others, except in the way of Applauſe, and diſdain to ſpeak, except it be to give Law; but that I think it is worthy of a Chriſtian to pity your Folly, and to make a charitable confutation of your Errours, in hope that you may poſſibly be reclaim'd, and to prevent the dangerous Effects which they muſt needs produce, if they be entertain'd in the minds of thoſe plain people who have not ſufficient diſcretion to guard their integrity from the Invaſion of cunning Cheats.

Firſt I muſt tell you that you have laid the ſcene of your plot very improperly in *Theoprepia*. We are not apt to take high pretences for ſtrong Reaſons, to admire Impoſtors becauſe they are proud, or to believe Lyes becauſe they are boldly affirm'd. Do you think that we are oblig'd to eſteem you a Prophet, becauſe you talk of Revelations? or to adore you as a Divine Perſon, becauſe you were magnified in * *Apateonia*? You ſhould rather have made your journey into a Country which had never heard of *Simon-Magus*, and ſet up your Stage in ſome Town where *Montanus* was never nam'd, or the *Euchytes*. You might do well to talk of Raptures to ſuch as know not what Boaſts every Poet uſes to make of the Muſes Inſpirations, to thoſe who have not read the Story of *Ariſteas*, who never heard of *Minos* his Cave, or the Valley of *Egeria*, who were never told of *Lycurgus* his journey to *Delphos*, *Sertorius* his Doe, or *Mahomet*'s Pigeon. You are miſtaken to think that you have brought us any ſtrange News: we are acquainted not only with the Hiſtory of the old *Gnoſticks* and the Pagan *Enthuſiaſts*, but alſo of Neoterick mad-men; the *Alumbrado*'s of *Spain*, the *Darviſei* of *Turkey*, the *Fanaticks* of *France*, the *Nicolatans* of *Germany*, and the *Impoſtors* of *Holland*; who pretended both to ingroſs Illumination, to monopolize Charity, and incloſe the Spirit of God from all the reſt of the World to themſelves, when they did only hedge a Cuckow of their own breeding within the bounds of their particular Sect. I wonder how you came to think that the World is grown ſo ſtupid, that it would eaſily entertain all the wild Imaginations of hot Brains for Revelations of the Divine Will, and ſo miſtake the irrational ſuggeſtions of every arrogant Spirit for thoſe holy Beams which ſhine from the Light within, which every beholder is bound to follow. You may poſſibly perſwade thoſe to be in love with your Ecſtatical Paſſions, who had rather be Mad than in their Wits; and make ſuch believe that your Extravagances are Divine Efforts, who never heard of the Triennial *Orgiay*'s of *Bacchus*, the *Fanatick Verſes*, *Enthuſiaſtick Dreams*, and wild *Furies* of the *Corybantes*; and by your Arts make thoſe tremble who by Nature and Education are but too much inclin'd to *Panick* fears. But you muſt know that the *Theoprepians* are not ſo fooliſhly in love with *tranſported* Thoughts and *ecſtatical* Affections as you imagine, and that they do exceedingly deſpiſe all Enthuſiaſtical Raptures in compariſon of a humble Faith and ſincere Vertue, that they place them infinitely below the free uſe of ſober Reaſon, and eſteem thoſe poſſeſt with an high degree of Madneſs already, who look upon Alienation of Mind as a thing deſirable, and equal them to ſuch as prefer the tremulous motion of a Paralytick Arm before the ſteady quietneſs of an healthful Temper.

* The Land of Dreams.

Muſt we admire thoſe Actions as Divine Effects in you, which we know to be the common Products of natural Cauſes, and trouble thoſe who are deſtitute of a good Health whether they will or no? Who knows not to what various diſturbances Melancholick perſons are ſubject, and how that

Noxious

Noxious humour, when it grows predominant, transports men into strange Thoughts and extravagant Affections; especially if it be heighten'd artificially by walking in shady Groves or solitary Valleys, by sitting in dark Caves, or by Conversation with those who are apt to affright the timorous with wild countenances, gastly looks, bold threatnings, and other mystical devices? Since this temper produceth the same Effects in Religions as it doth in other instances, shall we wonder that some of you call your selves *Angels*, when others upon as slight a ground think themselves *Wolves?* Why may not distracted Zelots pronounce themselves *Messia's*, when crack-brain'd Footmen have thought themselves Emperours? A vehement Intention of mind, to which this Temper is apt, doth easily breed an Ecstatical passion; and when the Phancy is once engag'd by this potent delusion, men believe they see and hear what was never spoken or made visible. Thus Phrenetick persons see Men, Horses and Armies in the Clouds, whilst they walk in the fields, as sick people do the shapes of living creatures upon white walls, when they lye in their beds. Yet you require an Approbation of your Follies from others, and command them to dance proportionably to the height or lowness of your whimsical Musick; though they know the reasons of your Distemper, and have observ'd what ludicrous, and sometimes abominable effects, have been produc'd by your mistakes. The disturb'd Melancholist not being able to distinguish between an abus'd Phancy, solid Reason, and Divine Inspiration, whilst a dark Cloud hovers over his Imagination, doth usually exercise Repentance, and takes the Paroxysms of a Flatulent Distemper for deep Mortifications; and as the Darkness increases, fals into tears, and makes many Tragical expressions of Grief, as if he saw more now then he did before. So Children hide their heads within their bed-cloths, though they see nothing, when they have affrighted themselves with the shapes of Devils pourtray'd only in their Phancies. When the storm is blown over, the Penitent seems to be possest of heavenly Joys by the return of a Divine Spirit; when it is only a change of bodily temper, which might be rais'd much higher, even to excessive laughter and wild dancing, by the application of a *Tarantula.* When this sick Phancy is joyn'd with a Feverish heat, then the impotent Soul is fill'd with a Divine ardor; and if it have formerly entertain'd discontents against the present Powers, it blasphemes Civil and Ecclesiastical Orders, and thinks it self inflam'd with a holy Zeal, when it is only set on fire partly with a hellish Malice, partly with adust Spirits. When this temper is molested with proud desires, the Ambition quickly discovers it self in a vast scorn of others; and those who are infested with it proclaim themselves Kings, Prophets, or Popes, or all these; as it happened in the *Peruvian Doctor* mention'd by *Acosta.* If it happen that their waking Phancies are confirm'd by nocturnal Dreams, they are abundantly satisfied of the truth of their Errors; though many times they tell their Accomplices in the Evening, what they ought to dream in the night, and divulge the next day.

Whilst these things are thus manag'd, some By-standers, who are properly dispos'd by an easie Faith, are usually catch'd with Delusion, and then the Enthusiast begins to think himself some great Thing; though a Liar may as well conclude that he speaks true, because some believe him. The Contagion of Error is a common thing, and most modern mistakes may easily be parallel'd by Examples which have been produc'd in all Ages. The multitudes of abus'd people signifie nothing in point of assurance concerning Truth to such as have heard of the noxious Phrensy of *Cybele's Priests*, the strange

humour

humour of the *Mileſian Virgins*, the general madneſs of the *Abderites*, and the Deluſion which did ſo ſoon and ſo generally ſeize upon the *Paphlagonians* by the contrivance of *Alexander* and his Aſſiſtants. It is a mean excuſe for choſen Delirations to ſay that others are infected as well as our ſelves: however fantaſtical Prophets, being animated with the ſucceſs of their Plots upon their fooliſh Proſelytes, take confidence, and think they are ſufficiently warranted by the number of thoſe that believe them, to appear as Judges of the diſſenting World; and being poſſeſs'd with the narrow love of their own dear Herd, pretend that as an authority for the hatred which they expreſs againſt others as wicked Unbelievers; and the whole Party being infected with that Arrogance which is incident to all little Sects, they juſtifie their Schiſm by condemning the Church, and excuſe their Pride with Malice.

You would have been apt to wonder at the cold Reception which you find in *Theoprepia*, if I had not ſhewed you the cauſes of our Incredulity: And I muſt tell you further, *Hieromimus*, that we have more reaſon to be amazed at your Arrogance, then you have to admire our Unbelief: and I am apt to think that you would not ſo eaſily have entertain'd great thoughts of your ſelf, if you had not look'd upon us as Fools, who would take mens ſtrong Appetites for Impulſes of God's Spirit, and give Faith to Wanderers becauſe they are ſtrongly deluded with Self-conceits. I confeſs I wonder how you became ſo preſumptuous as to ſuppoſe that we are ſo ſtupidly credulous, as to believe every man that ſays he came from God; who beſides his Boldneſs can ſhew us no reaſon to think ſo. If you pretend to be ſent by God upon a Divine Meſſage, you ought to produce your Letters Credential. What Miracle have you done ſince you came into this Country? What Blind man have you cur'd with a Word? What Lame man have you reſtor'd to the uſe of his feet by commanding him to walk? Whom have you rais'd from the Dead by Prayer? You ſay you are Commiſſionated from Heaven to ſhew us the true way of Happineſs, and boaſt of Authority to give us Laws in God's name, and ſo to rule our Faith and Obedience; but this being a matter ſutable to Ambition, you may very well give us leave to demand aſſurance that you are ſuch as you pretend to be, leſt we fooliſhly ſubmit our ſelves to Impoſtors. It is well known that Divine Revelation is one of thoſe things which have been often Counterfeited, and that Miraculous Power hath been falſly imitated. Would you have us think thoſe little tricks which your Accomplices have perform'd, to be the Supernatural Products of Omnipotence, and to come near the nature of Miracles, which may not only be equall'd, but exceeded, by very ordinary Artiſts? You are much miſtaken in the profeſſion of Enthuſiaſm; for you manage it ſo poorly, that you come far ſhort of the Attainments of your Predeceſſors. You ſhould have invented ſomething before you came hither which would outdoe *Jannes* his Serpent, *Alexander*'s Egge, and *Pſephon*'s Birds.

It is your unhappineſs not to have met with people who would believe what you ſay at a cheap rate of proof. You would have made rare ſport among thoſe who, not knowing the cauſe of Eclipſes, might have been perſwaded to think you could darken the Sun with a Charm; and who, being ignorant of the reaſons of the Moon's Illumination, might have reverenc'd as Prophets the foretellers of the time of the *Novi-lunium*; and have made a rare advantage of a Summer's ſeaſon, by inducing Fools to believe that you can teach Cows to divine concerning Weather, and foreſee Storms, having known before that they will make wild excurſions when they perceive a different temper of Air by an alteration in their bodies. The ſilly

Indian

Indian would adore you, who wonder'd that a Letter could diſcover how many figs he ſtole of thoſe which he carried to his Maſter's friend, though he hid it under a ſtone whilſt he devoured them. You might have perform'd rare exploits by carrying with you a *Bedlam* or two, who could endure to have pins thruſt into their arms; or a *Lacedemonian* Boy, who would laugh while he was whipp'd: for without doubt they would have thought that you had render'd them invulnerable by your Divine Art. But much more might you raiſe your expectation concerning you, if you would tranſport one or two *Laplanders*, and beſides their Ecſtatical Trances, let them ſee the *Iron Frogs* hop upon their *Magical Drums*. You might alſo make ſuch people believe, that it is by Celeſtial Inſpiration that Women in a dark night do ſometimes riſe out of their bed in their Sleep, walk down little ſtairs, and go over narrow bridges; whilſt you boldly affirm that it is not poſſible it ſhould be done otherwiſe, without open eyes and clear light. You may perſwade them alſo after the ſame manner that Epilepſies are Raptures; and that ſuch as die of an Apoplexy do only ſuffer an *Apotheoſis*.

But the defect of your Knowledge in natural Conſequences, except in thoſe Inſtances which are vulgarly known, will hinder you from the reputation either of Prophets or Magicians in *Theoprepia*; and we will be content to be eſteem'd Unbelievers, becauſe you are dull Artiſts. However I cannot but take notice of one uſeful Device which you have excogitated, which is, that you deny leave to your Auditors to examine your Principles; juſt according to the manner of thoſe who, having a mind to put off Counterfeit Coin, do vilifie the uſe of Touch-ſtones. You deſpiſe Learning, becauſe it demonſtrates your Ignorance: whilſt you burn Libraries, you divulge your fear of Books already written; and when you write more, you reveal your Hypocriſie: for ſometimes you ſay that all writings are needleſs, and for the moſt part pronounce them hurtful; and yet the Preſs cannot be quiet for your Non-ſenſical ſcribling. Whilſt you ſcatter your Pamphlets in the Streets, you abandon the ſufficiency of that famous Principle, which ſome call the *Light within*. And now I have nam'd that *Internal Light*, I muſt add ſomething more concerning it to prevent Cavils. It is true, the *Inward Light*, which is more properly called *Reaſon*, or, *The ability of our Minds to underſtand*, doth make us capable of Converſe with God; unto this Principle he applies himſelf, for he doth not teach Stones; and if it were not for the Light within, we could know nothing without us: But our Minds are capable of Guidance, and our Knowledge of Improvement from many things without s; and in Divine Matters we have a great neceſſity to be inform'd by the Holy Scriptures. That this is true, is ſufficiently manifeſt, in that Pretenders are not able to ſpeak of Religion but in words borrowed from theſe writings; and whilſt they perverſly abuſe the Notions which they receive from hence, and talk againſt Outward Light, they ſpeak diſingenuouſly againſt Chriſtianity in Scripture-phraſes, and ſhoot maliciouſly at our Saviour with Arrows ſtoln out of his own Quiver. By neglecting thoſe External helps which you unworthily vilifie, you are fallen into ſuch a groſs miſtake, that under pretence of Inward Illumination you pronounce your ſelves Infallible in what you think, and Unaccountable for what you ſay; and being warranted only by Ignorance, make bold to obtrude upon the World the irrational ſuggeſtions of your own diſturb'd Spirits, and, for want of due examination, take your ſtrong Appetites for Divine Impulſes, and wild Phantaſms for heavenly Revelations.

Beſides this, I muſt alſo tell you that you are viſibly mark'd with the

known ſign of Impoſture, and ſo do plainly diſcover whence you came againſt your Wills; that is, the *Irreverent Expreſſions* by which you caſt diſhonour upon our *Saviour's Perſon*, and thoſe *fooliſh Alluſions* by which you have diſparag'd his *Doctrine*. You would have us think meanly of his Incarnation, who after he was born prov'd himſelf to be God manifeſt in the fleſh; and exhort us to ſlight his Interceſſion, by whom only we have Acceſs to the Eternal Father; and do ingratefully undervalue his Death, who ſhed his bloud for the Remiſſion of our ſins; and disbelieve his Reſurrection and Aſcenſion, which is our aſſurance of Immortal Life. Unworthy men! Do you deſire to be regarded who ſpeak contemptibly of that Divine Prophet? Shall we think well of you who deſpiſe the Grace of Heaven which Angels wonder at? and reproch the Eternal Prieſthood of God's Son, who is made an Advocate after the Order of an Endleſs Life to plead the cauſe of Penitent Sinners, and neglecting humble Faith in God through his Mediation, deſert your Saviour, whilſt you admire the folly of every arrogant Whiffler.

Your Predeceſſors endeavour'd long ſince to Allegorize the Perſon of Chriſt into themſelves, to expound his Sermons out of their genuine meaning into their own myſtical Non-ſenſe, to evacuate his moſt glorious Actions into Metaphors, and by all to transform the higheſt Truth into vain Similitudes; perſwading the World to believe, That the Hiſtorical Verity is but the Oldneſs of the Letter, and that the Nativity, Reſurrection, Aſcenſion, and Return of our Saviour to Judgment, are to be conſtrued after the manner of *Æſop's Fables* into uſeful Morals, and that they were intended only to declare what is to be done in us by way of Alluſion.

* One who apes Holy things.

O God! * *Hieronimus*, What can you hope to make of the Myſtery of the Goſpel, when you have rendred the Hiſtory contemptible? What diſhonour have you offer'd to the moſt obedient Death of our Saviour, when inſtead of that Propitiatory Oblation preſented to the Eternal Father, you have reduc'd it only to an equality with the Sacrifice of a Sheep, and bid us underſtand no more by it then that is a lively Emblem of Death, and ſo have vainly taken away the greateſt Argument by which we can be perſwaded to undertake that which you ſay we ought to do? All your Motives taken from hence, if you uſe any, are only Reſemblances of an Hiſtory which you undervalue. Is not God's acceptance of Chriſt's obedient Death the hope of our Pardon? and is not the Love of our Saviour, whilſt he died for our Sins, the great Perſwaſive of Mortification? Is not the Reſurrection of that great Prophet the Confirmation of our Faith in his Doctrine, when he aſſur'd it with ſuch a Miracle? and doth not his Aſcenſion prove to us the certainty of an Immortal State, and encourage us by Obedience to his Precepts, and Conformity to his Exemplary Life, to prepare our ſelves for it? Whilſt you pervert this Relation by ſome phraſes miſapply'd, you reproch the Goſpel in its own language, and inſtead of Chriſtian Religion endeavour to thruſt upon the World a few Poetical Alluſions, make the Goſpel of our Saviour a Romance, offer us for ſolid Food Muſhrooms, and make his moſt noble Actions ſcarce ſo much as an Example, and ſome of them a Lie, and ſo teach men to reject ſober Senſe, and their own greateſt Concernments, for the vanity of Canting Terms. Did our Saviour aſcend into Heaven only Metaphorically? and ought he to be crucified in us too as well as upon the Croſs? For ſhame grow wiſer, and for fear continue not to wrong one who is very able to puniſh you. If the Infidel World do not give credit to that excellent Story being ſet down in its own Native truth, what will they do when you have turn'd it into a Fable? If wicked Souls deny it in their Works,

will

will you overturn it in Words? If Hypocrites do not obey it as they ſhould, will you convert them with Blaſphemy?

By this, added [a] *Miſoplanus*, you may ſee not only the Ineffectualneſs of your preſent Endeavours, but alſo the Impoſſibility of accompliſhing any Deſign which you can lay for the future in *Theoprepia*. You do as vainly attempt to level our Saviour with your Mock-Prophet, as the arrogant Frog endeavour'd to ſwell her ſelf to the Proportion of an Ox; and do fooliſhly propound your Enthuſiaſm to be embraced by thoſe, who know that wild Raptures differ as much from Divine Revelation as Parſley doth from Hemlock.

[a] One who hates theaters.

When *Miſoplanus* had ſaid this, he deſired [b] *Hieromimus*, [c] *Thelgomenus*, and one or two more of his Companions, to go with him to his houſe, where he deſired to talk ſome things with him privately. *Hieromimus* was unwilling to accept of the Invitation; but at the entreaty of *Thelgomenus*, who was one of his half-Converts, he was perſwaded to it. When they came thither, *Miſoplanus* carried *Hieromimus* and *Thelgomenus* into a Turret which was upon the top of his houſe, from whence he had a fair Proſpect of the Country, and alſo of the City *Phroneſium*. Whilſt they were diſcourſing of the beautiful Scituation of this houſe, a Pigeon of that ſort which is call'd *Carriers* came flying to *Miſoplanus*, and brought a little piece of Paper roll'd up in her Bill, which ſhe deliver'd and flew away. *Hieromimus* wonder'd at this Accident, for he knew not that there were ſuch Birds. *Miſoplanus* open'd the paper and found theſe words written upon it, *Hieromimus is an Impoſtor*. This increas'd his admiration; and as he was conſidering the ſtrangeneſs of that which had happen'd, his Amazement was ſuddenly heightned; for he heard a voice in the Air which five or ſix times together repeated theſe words, *Repent, Hieromimus, Repent*. The truth is, there was a neighbouring Eccho, which was ſo rarely fram'd by a natural Art, that it would very often repeat any ſhort ſentence; and *Miſoplanus* having plac'd one behind a Rock, who unſeen pronounc'd the words which the Eccho reverberated with a diſtinct ſound, *Hieromimus* took it for a voice from Heaven, *Thelgomenus* trembled for fear, and deſired that he might go down. You ſhall, ſaid *Miſoplanus*: but not returning the ſame way by which they came up, he led them through a Room which was artificially darken'd, having only one little hole left open through which the light was permitted to enter, with a glaſs plac'd before it: and whilſt one of *Miſoplanus* his Servants held a large ſheet of white paper at a fit diſtance from the hole, there appeared upon it a lively repreſentation of a dreadful Spectre, as *Hieromimus* and *Thelgomenus* ſuppos'd; but it was only the ſhadow of a man with an ugly Vizour upon his face, dreſs'd up in the form of a Satyr, with a hairy skin, two horns, and cloven feet, who walk'd in the Court before the houſe, and by this Artifice was ſhew'd within. *Thelgomenus* ran down the ſtairs in a great fright, thinking it was the Devil. *Miſoplanus*, not knowing what ill effect his fear might produce, went after him, and ſo did his Servant. *Hieromimus* being left alone, becauſe he could not readily find the way out, began to be afraid that the Devil would murther him in the dark, and cry'd out for help; which he preſently receiv'd by the return of *Miſoplanus* his Servant. When they were all come down, *Miſoplanus*, being willing to let them underſtand their Ignorance, call'd for the Pigeon which brought the paper, and inform'd them how he contriv'd the other pieces of their Deluſion.

[b] One who ſpeaks Holy Things.

[c] One eaſily cheated.

Hieromimus much enrag'd with this affront went to his Lodging, pronoun-

cing many Curses against [a] *Misoplanus*, and, seeing his hopes overthrown in *Theoprepia*, departed privately to *Theriagene*. [b] *Jackleyd* was taken and put to death, for inciting the *Theoprepians* to Rebellion. [c] *Jamnail* was whipped, for arrogating to himself Divine Attributes; and being put with his fellow-*Mad-men* into *Bedlam*, was order'd to stay there till he should so far return to his Wits, as to be able to understand that he was but an ordinary Mortal. *Davigeor*, [d] *Phlegon*, [e] *Astriatrus*, [f] *Thaumaturgus*, and the rest, made an Escape into [g] *Apateonia*: only the two She-Lacquayes having possess'd themselves with strong apprehensions that they were destin'd to convert the *Mahumetans*, and to reform the *Pope*, went one to [h] *Turcopolis*, and the other to [i] *Scepticollis*.

Whilst the Company were almost weary with laughing at this ridiculous Story, and were giving many thanks to [k] *Amerimnus* for making the Relation of it, a Gentleman came from *Lysander*, to let the King know that the Army design'd for *Theriagene* was come to the Rendezvous at [l] *Naupactus*, which was the chief Port in *Theoprepia*, and that he had put the greatest part of the Souldiers aboard the Ships appointed for the Voyage. I am very glad of it said [m] *Theosebius*, and, since the wind is fair, we will loose no opportunity; it may possibly hold good till we arrive at *Theriagene*. Orders being given to the Court to remove with all possible speed to *Naupactus*, *Theosebius* and [n] *Alethion*, with the rest of their noble Companions, devoted the next day to solemn Prayers, which they made publickly to Almighty God with an humble Earnestness, and declar'd that the Victory which they desir'd did not depend upon the Courage of Men, but the mercy of God; and the day after they began their Journey towards the Sea-side. The *Queen*, the Princess [o] *Agape*, and the other Ladies, entertain'd no small Apprehensions for their Friends, who were going to try the hazards of War, whose Events are alwayes doubtful; but placing their hopes in Gods Assistance of a most just Cause they took their departure with a submissive Quietness. As soon as they arriv'd at *Naupactus*, a Council of War being held, at which were present both the Kings, *Bentivolio* and his Brother, [r] *Lysander*, [q] *Misopseudes*, [s] *Philalethes*, [t] *Amynter*, [t] *Sympathus*, [u] *Aristander*, [x] *Pasiphilus*, and some others; it was resolv'd that they should endeavour to surprize [y] *Hipponyx* the principal Haven of *Theriagene*, which was so call'd because the Form in which it was built resembled the Figure of a Horses hoof.

The Prince of *Theoprepia* sail'd in the Admiral, being accompanied with *Alethion*, *Bentivolio* and *Mysopseudes*; *Lysander* commanded the Vice-Admiral, *Pasiphilus* the Rere-Admiral; other Gallant men possessing the rest of the Ships according to the King's appointment. They weighed Anchor the next day, and the wind continuing fair they came within five Leagues of *Hipponyx* about four of the clock in the Afternoon. But then the wind turn'd, and blowing with a stiff gale, the Fleet, according to the example of their Admiral, came to an Anchor; by which means they were discover'd by the *Hipponyctians*, and he that commanded the Town for [z] *Antithens* immediately prepar'd to put it into a posture of defence. A Signal being given, the Commanders of the several Ships went aboard the Admiral, where it was resol'vd that a Shallop should be sent off with a Herauld to summon *Hipponyx* to yield up the Port to *Alethion*, and to offer a Pardon to such as were willing to return to their Obedience to their lawful Sovereign. The sight of the white Flag upon the Prow of the Shallop was a great Joy to the *Hipponyctians*, for the whole City was put into a great Consternation

by

a *One who hates Cheaters.*
b John of Leyden.
c James Nailor.
d *An incendiary.*
e *One who divines by the Stars.*
f *One who works seeming wonders.*
g *The Country of Deceit.*
h Constantinople.
i Rome.
k *One free from secular cares.*
l *A place to build Ships in.*
m *A Worshipper of God.*
n *A lover of Truth.*
o *Charity.*
p *A Redeemer Man.*
q *A Hater of Falshood.*
r *A lover of Truth*
s *A Helper.*
t *One who pities others.*
u *A very good Man.*
x *A Friend to all Men.*
y *Horses hoof.*
z *An Anti-god.*

by the Arrival of such a great Fleet at so near a distance; and all the Inhabitants, except some few, would willingly have accepted of *Alethion*'s gracious Proposition, but that [a] *Atheophilus* the Governour, in whom *Antitheus* had plac'd no small confidence, as in his most faithful friend, prevented the declaration of their Intentions, by swearing that he would immediately kill him that should dare to speak of a Surrender. The Herauld returning, and having declar'd the Governour's Answer, the Princes resolving to pursue their intentions with speed, order'd that the same night a convenient number of Shallops attended with four Frigots should storm the two Forts which were built upon each side of the River to secure the entrance of the Haven.

[a] A lover of Atheists.

The Ships design'd for this service being committed to the conduct of [b] *Aristander*, [c] *Charistion*, [d] *Amyntor* and [e] *Sympathus*; *Bentivolio*, [f] *Misopseudes*, [g] *Panaretus* and [h] *Philalethes* resolv'd to accompany them in this service. They fill'd some of the Shallops with Fagots to throw into the Trenches, and Ladders to scale the Works: and having understood that the passage into the Haven was secur'd by the Hulls of old Barks fastned together with Chains, they appointed some Vessels with Souldiers furnish'd with Axes to loosen the Chains and break the Bridge, and provided two Fire-boats to burn the Barks. After the Signal given by a great Gun they weigh'd Anchor, and making several boards they arriv'd at the Mouth of the Haven about an hour before day.

[b] A very good Man.
[c] A Charitable Person.
[d] A Helper.
[e] A Compassionate man.
[f] A Hater of Falsehood.
[g] All-[illegible]
[h] A lover of Truth.

Aristander, who was accompanied with *Bentivolio*, landed his men, who were design'd to attaque the North Fort, as *Charistion* and *Panaretus* did on the other side; and in the mean while *Misopseudes*, *Amyntor* and *Philalethes*, in several Vessels fill'd with Marriners and Souldiers, set upon the chain'd-bridge. [i] *Atheophilus* had plac'd his best men in the Forts, knowing that if they were lost, he should not only grant his enemies a free entrance into the Haven, but also receive great annoyance from the Guns which were planted upon them. His Souldiers welcom'd the *Theoprepians*, with their Canon; and when by the noise which they made as they march'd they perceiv'd that they were at a convenient distance, they saluted them with Musquet-shot, giving them notice with flashes of dreadful light where they might find their Enemies. This did nothing amaze the *Theoprepians*, for they went boldly on; and though the Bullets whizz'd over their heads, and sometimes lodg'd themselves in their bodies, they came up close to their Works; and having cast in their Bavins, and yet finding the Trenches not fill'd up, they threw themselves into the water, and swam over, being encourag'd to it by the generous example of *Bentivolio* and *Aristander*; and having plac'd their Ladders began to scale the Fort. As they went up, they from above knock'd them down with Stones, which made some of them unable to get up again. *Bentivolio* to prevent that discouragement which might possibly have happen'd to the Souldiers from this manner of opposition, commanded them to cover their heads with long Faggots carried by two men, one at each end; which made them some defence. Having set his foot upon a Ladder, he receiv'd the same salutation with his Companions by the blow of an heavy stone upon his shoulder, which would possibly have lessened a weak courage, but it increas'd his; for going up readily, and calling to those who were next him to follow him, notwithstanding all the Resistance which the Enemy could make, he got to the top; and having slain those who made a vain attempt to hinder his entrance, he gave his followers a more easie Access. *Aristander* succeeded as happily in his attempt upon

[i] A Lover of Atheists.

upon the other ſide of the Fort. And now the dreadful Image of Death grew viſible with the firſt Appearances of Light; for the Souldiers incloſ'd in the Fort hoping for no ſafety but by the Expulſion of their Enemies, and they reſolving to take it or die, both parties produc'd mortal Effects of a great Courage; whilſt they gave teſtimonies of their ſtrong deſires. *Bentivolio* hewing out his way to a place where he perceiv'd the Captain of the Fort to make ſome of his Companions fall by his Sword, being inrag'd with Love and grief, gave him ſuch a blow upon the head, that he cut through his Helmet and cleav'd his skull. *Ariſtander* with the ſame ſort of valiant Actions forc'd himſelf a paſſage from the other ſide into the midſt of the Fort, where meeting with his friend they deſtroy'd ſo many with an invincible Courage, that thoſe few which were yet unkill'd, being utterly diſcourag'd by the loſs of their Captain and the gallantry of their Aſſailants, threw down their Arms and ask'd for Quarter. In this ſervice the *Theoprepians* loſt not many; the moſt conſiderable was [a] *Ariſtander*'s Lieutenant, who was ſlain by the Captain of the Fort at the top of his Ladder. *Ariſtander* was wounded in the right cheek, and *Bentivolio*, beſides the blow upon his ſhoulder, receiv'd a thruſt in his left arm.

[a] A very gallant Man.

In the mean while [b] *Amyntor*, [c] *Miſopſeudes* and [d] *Philalethes* attaqued the Bridge. Thoſe who were ſet to guard it perceiving their approach, provided to defend themſelves, and gave fire to their Muſquets, as if they had intended to make Day with the light which was darted from the Mouths of their Guns; But ſhooting at a venture, their firſt Vollies had no very pernicious effect, neither did they hinder the *Theoprepians* from approaching the Bridge: for *Amyntor* and *Miſopſeudes* faſtened their Shallops to it with hooks; and *Philalethes*, who had the command of the Fire-boats, lock'd them to their Barges notwithſtanding all that the Enemy could do to hinder him, and leaving the Combuſtible matter to perform its own office, went to another place which was not yet aſſaulted by his Companions; and having mounted the Bridge, ſecur'd an Aſcent for two more of his friends: and whilſt they made their Swords give a dreadful teſtimony to their Enemies, that their coming thither was to their extreme diſadvantage, a numerous company of bold Souldiers ruſhing impetuouſly upon them forc'd him into his Boat, and his Companions into the water. *Miſopſeudes* and *Amyntor*, after many Repulſes and ſome wounds, made good their ſtanding upon the Bridge, and forc'd many of their Enemies into that ſide of the River which was next to [e] *Hipponyx*, and repell'd thoſe who endeavour'd to ſupply their rooms with ſuch irreſiſtible blows, that the *Theoprepians* had opportunity to mount themſelves upon the Bridge without much difficulty; which when they had aſcended, they requited thoſe who help'd them up with the effects of ſuch a gallant Courage, that they made the *Hipponychians* ſeek defence for themſelves by running towards the Forts which were built upon each ſide of the Haven. It fell out unluckily for [f] *Philalethes*: for he having again recovered the Bridge with ſome of his Men, was by the impetuous violence of the affrighted multitude driven a good way along the Bridge, and by the irreſiſtibleneſs of their wild Motion was at laſt thruſt off into the Water, being accompanied with many others, who having puſh'd off thoſe who were before them, were alſo carried off themſelves by ſuch as were behind them. *Philalethes*, and his Companions were forc'd to ſave their lives by ſwimming to their Boats. But this miſchance turn'd to their advantage; for they had ſcarce recover'd their Shallops before the Fire-boats, doing the Execution to which they were deſign'd, ſet on fire that part of the Bridge

[b] A Helper.
[c] A Hater of Falſhood.
[d] A lover of Truth.
[e] A Haven like a Horſes hoof.
[f] A Lover of Truth.

Bridge to which they were faſtned, and the Granado's breaking deſtroy'd many of thoſe who were upon it. Thoſe who yet kept the Bridge being purſued by the Victorious courage of [a] *Amyntor* and [b] *Miſopſeudes*, had only left them the liberty of a miſerable choice, either to dye by their Enemies Swords, to ſtay in the Fire, or to leap into the Water: And yet they were ſoon depriv'd of power to make any election; for *Philalethes* joyning with thoſe gallant men who were deſign'd to looſen the Chains that tied together the parts of the Bridge, help'd them to put a ſpeedy end to that undertaking; and having with ſome of his Companions boarded ſeveral diſunited Veſſels, they quickly diſpoſſeſs'd the *Hipponyctians* by throwing them into the water, and ſo made themſelves Maſters of thoſe ſcatter'd pieces of the Floating Bridge; which notwithſtanding they not being able to rule for want of Rudders, were forc'd to go as the ſtream was pleas'd to conduct them, and ſo were in danger to be carried away Captives when they had overcome, but that ſome of their party perceiving the condition in which they were, made towards them, and took them into their Shallops.

[a] *A Helper.*
[b] *A Hater of Falſhood.*

[c] *Panaretus*, [d] *Chariſtion* and [e] *Sympathus* imployed themſelves with an equal gallantry in the gaining of the other Fort, which was of a larger compaſs, and was filled with a deſperate company of *Antitheus* his Mercenaries; who when the *Theoprepians* came near the Trench, ſaluted them with a ſhowre of Stones and Bullets, and were requited with Hand-Granado's which the *Theoprepians* threw into the Fort; which though they broke ſucceſsfully, and ſtruck pieces of Iron-ſhells into the faces of ſome, and the bellies of others, and kill'd many; yet rather enrag'd then weaken'd the Survivours, which made the Acceſs more dangerous to their Enemies, and the Victory more doubtful. *Panaretus* ſignaliz'd his Valour in this Action, and as he was upon the top of his Ladder, a ſtout Souldier endeavouring to pull off his Head-piece, *Panaretus* took hold of his Arm, and flung him into the Trench, and having ſettled himſelf in his Room upon the Fort, defended it againſt innumerable blows, till *Sympathus* got up to him, and then the Valour of theſe two Valiant Perſons eaſily made way for more to come up by the death of thoſe who endeavour'd to throw them down. *Chariſtion* did things worthy of himſelf and ſuch Companions: for having mounted another part of the Fort, and receiv'd a wound in his breaſt as a welcome upon his firſt entrance, he requited it with the death of him that beſtow'd it; and fighting with an invincible Courage, eaſily made room for his friends to come to him, and place themſelves againſt their Enemies. Now it was that the *Hipponyctians* giving fire no longer, diſputed who ſhould have the Fort with the But-end of their Muſquets, in which mode of fighting they were imitated by the *Theoprepians*; and both Parties did ſo heartily endeavour to exceed one another, that the Victory ſeem'd to ſtand a great while in an equal diſtance between the Aſſailants and Defendants. It was ſome benefit to the *Theoprepians*; that the Darkneſs did not give leave to their Enemies to take Courage from the knowledge of the leſs Number of their men; but making up that defect with Reſolution, they had entred ſo many places at once, that they were not able to reſiſt them in all, and did ſo make good the poſſeſſion which they got (though with ſome loſs of their men) that they drove the *Hipponyctians* from the Line, and encompaſs'd them in the middle of the Fort, ſending death upon them from all ſides. It was no ſmall diſcouragement to the *Hypponyctians*, that a little after the appearance of Day they diſcover'd that which made them believe that the Light was only beſtow'd upon them to let them ſee the Ruines of their

[c] *All vertuous.*
[d] *A charitable Perſon.*
[e] *A Compaſſionate Man.*

their friends upon the Chain'd-Bridge, and *Alethion*'s Standard plac'd upon the oppoſite Fort; whereupon the moſt Valiant of them having ſold their lives as dear as they could, the reſt yielded themſelves to the mercy of the *Theoprepians*, who were now abſolute Maſters of the Fort.

* A Lover of Atheiſts.

* *Atheophilus* being inform'd of that which had happen'd, and ſenſible of what might probably follow, reſolv'd to repair his Honour, and to redeem this Loſs with the overthrow of the *Theoprepian* Fleet, which was now under ſail not much above a League from the Forts, or elſe periſh couragiouſly in the continuance of his adverſe Fortune. He mann'd all the Ships in the Harbour which were fit for his purpoſe, prepar'd his Fire-Barks, and weigh'd Anchor: and having a ſide-wind equally advantageous to him with his Enemies, made what haſte he could, intending to fight them before they came into the mouth of the Haven. When he drew near the Forts, he receiv'd unpleaſing ſalutes from the Guns which his Souldiers had loſt, and was accoſted in his way with many flaming pieces of the diſſolv'd Bridge: for the unchain'd Barges ſeparated themſelves from one another, & being driven by the Tide towards the Town, cover'd a great part of the Haven with burning wrecks; which not only ſtruck an unſpeakable terrour into thoſe who ſtood upon the Shoar, but put the Marriners and Souldiers into ſome apprehenſion at the ſight of ſuch a diſmal Spectacle, and ingag'd them in no ſmall care, leſt the ſmoaking Fire-brands ſhould fall foul upon their ſhips, and conſume the Fleet before it could get to Sea.

Atheophilus digeſting as well as he could theſe ominous Preſages, paſt the Forts with his Navy, having only loſt one of his Fire-Ships, which by reaſon of ſome errour in the placing of the Combuſtible matter, prepar'd for other uſes, was blown up before the time appointed. It was half-flood when the Fleets came up together; and *Atheophilus* perceiving the Admiral of the *Theoprepians* in the Front, made up boldly, and gave her a broad-ſide, for which he ſoon receiv'd another; and after that many more were mutually exchang'd, which put the great Bullets through the ſides of each others Veſſels. The Commanders of the other Ships diſpoſing themſelves on both ſides as they might moſt conveniently attaque their Enemies. It happen'd that a Chain'd-ſhot from the *Theoprepian* Admiral cut off *Atheophilus* his main Maſt in the middle. He, notwithſtanding this diſcouragement, did his beſt to lay the Admiral aboard; which was more eaſie for him to accompliſh, becauſe ſhe made towards him with equal ſpeed to do as much for him. The two Admirals being hook'd together began a moſt terrible fight, the *Theoprepians* with dreadful Shouts preſaging to one another a certain Victory. Great holes were made in the ſides of both the Ships with their Canon: the *Theoprepians*, with a ſtorm of Muſquet-bullets as thick as hail, knock'd down moſt of the Souldiers that appear'd on *Atheophilus* his Decks, and boarded his Veſſel. He with a Reſerve of ſtout men ruſh'd upon them from the Steerage, and charg'd ſo fiercely, that he kill'd many, forc'd ſome into the Sea, and drove the reſt into their own Ship; whither alſo he follow'd them, and continued ſuch a cruel fight with Swords and the great ends of Muſquets, that the bloud ran out of the Water-holes. Both the Princes, not having patience to ſee the *Antitheans* aboard their Ship, flew out of their Cabins: and *Alethion* having eſpied *Atheophilus*, ran upon him with an unexpreſſible fury, ſaying, Behold, *Atheophilus*, this is *Alethion*, kill him, and endear thy ſelf for ever to thy Maſter by the deſtruction of his moſt mortal Enemy. *Atheophilus* being a prudent Souldier was aware of his coming, and aim'd a deadly blow at his Head; which *Alethion* put by with his

Arm

Arm, and directed a thruſt, which finding paſſage through his Breaſt and his Heart both at once, made him fall down dead among the feet of his Souldiers. *Theoſebius* perceiving the Prince engag'd againſt many of his Enemies; made himſelf a paſſage with his Sword, and coming where he was, put *Alethion* out of the danger of their Number by the death of thoſe whom he encountred; and having clear'd his own Ship made a ſecond Board upon his Enemies, in which he kill'd or threw into the Sea all that were upon the Decks, in the Steerage, and in the great Cabin: and commanding his men to retire into his own Ship, leſt thoſe who were in the Gun-room ſhould blow them up, he heard a great cry from below; and ſaw ſome come up who made him know the reaſon of it, which was, becauſe the Hold was full of Water; and they ask'd for Quarter: which being granted, they endeavour'd with the help of the *Theoprepian* Mariners to ſtop their Leaks; but in a ſhort time perceiving that it was impoſſible, unhook'd their Ship, and had ſcarce got clear of her before ſhe ſunk down before their faces.

Whilſt this Tragedy was acting, the other Ships were not idle Spectatours, for every one grapled with valiant Enemies: and though the *Antitheans* were ſomething ſtartled with the loſs of their Admiral (for they were ſo near as to ſee him ſink) yet they reſolv'd to make it up with their own endeavours by the ruine of their Adverſaries; and though they ſhould happen to fail of their deſired ſucceſs, yet they purpos'd to die at leaſt like men of Courage. But being over-charg'd with a Valour which tranſcended theirs by as many degrees as the Juſtice of *Alethion*'s Cauſe exceeded that of *Antitheus*, they were worſted: and yet before they ſubmitted to a final conqueſt, they made ſuch effectual Oppoſition as produc'd a very dreadful Spectacle of a Sea-fight; ſome Ships ſinking by reaſon of incurable Leaks, ſome blowing up their Decks voluntarily to unlade their Enemies, and ſome being fir'd againſt their wills. The Air was fill'd with the noiſe of Guns, the cries of dying Perſons, and the Shouts of Conquerors; the light of the Day being obſcur'd with Clouds of Smoke, and the Sea diſcoulour'd with the bloud of Wounded men, and made diſmal with the floating bodies of the ſlain.

In this fight [a] *Paſiphilus* very happily ſhot off the Rudder of the Enemies Fire-Ship, by which means ſhe was made uſeleſs as to the purpoſe for which ſhe was intended, and carried back upon the *Antitheans* by the Tide. [b] *Lyſander* and [c] *Chariſtion* took two of their Principal Ships; *Bentivolio* [d] *Miſopſeudes* and [e] *Panaretus*, aſſiſting their reſpective friends, chas'd three others into the Harbour, and there compell'd them to ſubmit to mercy. Indeed every gallant *Theoprepian*, who had the honour of any command that day, made himſelf famous with Heroick Actions; the private Souldiers alſo performing things which deſerv'd very high reputation: By which means a complete Victory was ſpeedily obtain'd, for all the *Antitheans* were either ſunck or taken. This dreadful Encounter being thus ended; the Conquerors attempted not to enter the Town, but caſt Anchor a little within the Haven's Mouth, reſolving to give a reſpite to their weary Souldiers, and to take care of the wounded, who were not a few.

a *A Friend to all men.*
b *A Redeemer.*
c *A Charitable Man.*
d *A Hater of Falſhood.*
e *All-commander.*

The trembling *Hipponyctians*, having ſeen the diſmal iſſue of this bloudy Engagement, and being deſtitute of their Governour, Souldiers and Courage, ſent ſome of their Principal Inhabitants to implore the King's Mercy, and to offer him the Town. The two Kings and ſo many of the Commanders as were then together held a Council of War, and concluded that it was beſt to accept of the ſurrender that was offer'd, and to take poſſeſſion of the Town ſpeedily, leſt *Antitheus* ſhould prevent them with freſh ſupplies.

Accordingly they ſent three thouſand of the moſt unwearied Souldiers aſhoar under the command of *Lyſander*, to ſecure the Gates, and to ſtrengthen that part of the Town which lay towards *Theriagene*. The next day they landed all the wounded men, and took ſuch an effectual care for their Recovery, that in a little time they were reſtor'd to their former health. The *Hipponyctians* joyning with the *Theoprepians*, beſtow'd burial upon thoſe dead bodies which they found floating in the Haven, or which were caſt aſhoar by the force of the Tide.

After two days they receiv'd the good News of the Arrival of their Ships, which were order'd by *Theoſebius* to tranſport their Horſe, who were commanded not to ſet ſail till three dayes after the departure of the other Ships from *Naupactus*. *Lyſander* appointed them to thoſe Quarters which he had prepar'd in and near to [a] *Hipponyx*; the King intending with all convenient ſpeed to march towards [b] *Poliſtherion*, where the Intelligence of *Alethion*'s Arrival, which was ſent by a Courrier, put *Antitheus* and his new Court into a great diſtraction: for being conſcious to themſelves of the Wrongs which they had done, they fear'd that the time was coming in which they ſhould be forc'd to ſuffer for them; eſpecially after they heard that the *Theoprepians* had ſubdued their Fleet, and made themſelves Maſters of *Hipponyx*.

[a] *A Haven like a Horſe Hoof.*
[b] *The City of Bulls.*

This Alarm made leſs Impreſſion upon the Courage of *Antitheus* then was expected by many both Friends and Enemies; for notwithſtanding he heard that many other Towns beſides *Hipponyx*, had revolted, and that ſome Cities had ſent to ſubmit themſelves to *Alethion*, yet his Mind ſeem'd to grow great proportionably to his danger, and he fear'd not to look his bad fortune in the face, though ſhe frown'd ſeverely. But knowing that his tottering condition needed all poſſible ſupport, he made uſe of all the thoughts with which his reſtleſs Mind was fill'd, to direct him what to do. He ſummon'd his chief Confidents to meet in his Privy-Chamber; where having fram'd his Countenance to expreſs an undaunted Reſolution, he ſpake to them after this manner: The miſchiefs which the *Theoprepians* have already done to us to force us to ſecure our fortune by the uſe of Arms, and the dangers which they ſtill threaten require that we ſhould ſpeedily enter upon this way of defence. We need not diſpute whether it is Wiſdom to venture boldly, for we muſt either do ſo or loſe all. It were a diſhonourable Cowardiſe to abandon our ſelves to ruine, becauſe we may poſſibly prevent it; neither is there any condition ſo low, but it may be rais'd, if thoſe who undertake it have Valour. I have taken care to provide what is requiſite for our Preſervation both as to Men and Money. You know that the Mercenary Army under my command is not inconſiderable for Number; and I make no doubt but they will engage boldly in this Service, becauſe, being Souldiers of Fortune, they fight only for their pay. And ſince it may be thought that they are too few to oppoſe the ſtrength of *Theoprepia*, I have ſent to the [c] *Theomachians*, who are in League with us, to deſire their Aſſiſtance, and I make no queſtion of obtaining it. They are the inveterate Enemies of *Alethion*, and will more readily help us, becauſe by this means they may have an opportunity to revenge themſelves upon the *Theoprepians*. After the overthrow of this Army which doth now infeſt us, I have promis'd to enter with them into the Enemie's Country, and to divide with them what we ſhall conquer there by equal ſhares. I have ſome Treaſure which I laid up for all urgent occaſions; and though it is ſcarce enough for this preſent ſervice, I know how to raiſe more before we ſhall have need of it.

[c] *Such as fight againſt God.*

When

When [a] *Antitheus* had finish'd this short Speech, [b] *Dogmapornes*, [c] *Asynetus*, and the rest of his Associates, having been engag'd in his Treason, oblig'd by his Favours, hoping to augment their present Fortune with his Victory, and despairing of Pardon from *Alethion*, in regard of the greatness of those Crimes which they had committed, declar'd a Resolution to live and die in the obedience of his Commands, and protested that they neither had nor hop'd for any Interest but that which consisted with his Felicity. *Antitheus* having given them thanks for this obliging Answer, told them the way by which he intended to provide Money to pay his Army: which was, by seizing upon the Stock of the Orphans laid up in the common Chamber of the City, as also that which was trusted in the hands of particular Guardians, by forcing the rich Citizens to lend him as much as he should desire, and by borrowing the Treasure which was in the Temples: and because the people should not look upon these proceedings as Rapine and Sacrilege, he promised repayment as soon as he should overcome the Enemy, which threatned present ruine to [d] *Theriagene*, and forced him to take these extraordinary courses. He added also that he would not put this resolution in practice till he should hear from the [e] *Theomachians*. Within two dayes [f] *Antholkes*, the Ambassador whom he had sent thither, return'd with acceptable News: for desire of Revenge and hope of Conquest had so inflam'd the *Theomachians*; that they, not considering the dangers to which they were courted, and the inability of the Tempter to make a probable Defence, neither taking any notice of the Injustice of that Cause in which they were solicited to engage, readily promis'd their utmost Assistance; and knowing that Delay would make it ineffectual to *Antitheus* his Relief and their own hopes, assur'd *Antholkes* that they would make all possible speed for the Expedition.

a *An Atheist.*
b *The opinion of a Whore.*
c *An Imprudent person.*
d *Degenerate Beasts.*
e *Such as fight against God.*
f *One who drawes the contrary way.*

In the mean while [g] *Theosebius* having led his Army into *Theriagene*, only with an intention to restore [h] *Alethion*, and being desirous that his honest purposes might not be misinterpreted by the Censorious World, told the Prince, as they were walking one day together, that though the Affection which he ought ever to have for so great a Friend had brought him and his Subjects out of their own Country to serve him, and that he could not but think that the Justice of his Cause was abundantly sufficient for his private satisfaction; yet he thought it requisite to let the World know upon what occasion he had taken up Arms, and to assure the *Theriagenians* of his Intentions by a Declaration publish'd for that end. The King highly approving his Advice, [i] *Lysander* drew it up in these words: *Though we make no question but such as know the Reasons of our present undertaking will need no other satisfaction as to the Justice of it; yet because we would not have our Actions construed into that Malicious sense which our Enemies will be apt to put upon them, We declare before God and all the World, that it is not a desire to increase our Empire by any Accession which may be gain'd from* Theriagene, *that hath made us invade the Country of our ancient Allyes. Our Design is only to assist an Illustrious Prince to recover his Throne, of which he is unjustly depriv'd, and to help him to punish those who have made their Crimes inexpiable by adding his Banishment to his Father's Murther. As we have resolv'd never to lay down our Arms till this be effected, and doubt not but the greatest part of* Alethion's *Subjects are sufficiently sensible of his wrongs; so, that it may appear we do not cover any other purposes under this pretence, we make this Protestation, That if you your selves will deliver up the Murtherers of* [k] Anaxagathus *to Justice, and restore* Alethion *to his Rights, we will presently withdraw our Forces into our own*

g *A Worshipper of God.*
h *A lover of Truth.*
i *A Redeemer of Men.*
k *A good King.*

Country, rejoycing that we ſhall leave Theriagene *in peace.*

Alethion deſiring paſſionately that his Country might not be ruin'd by the direful effects of War, and knowing that the events of it are varied by inconſiderable Cauſes, concluded that no Enemy ſhould be fought, who may be conquer'd by Treaty; and therefore with the fore-mention'd Declaration he ſet forth a Paper, in which he conjur'd his Subjects to return to their Obedience by the indiſpenſableneſs of thoſe Bonds which oblig'd them to it: and that they might not be frighted into Deſpair by the remembrance of their Offences, he added a Promiſe of Pardon to ſuch as would come under his Protection, and in the word of a King gave them aſſurance that none ſhould be excluded from the benefit of this Amneſty but [a] *Antitheus*, [b] *Dogmapornes*, and two or three more, whoſe Wickedneſs could never be forgiven.

a *An Atheiſt.*
d *One who holds opinions only fit for whores houſes.*

Theſe Papers wrought very conſiderable effects upon the *Theriagenians.* Some generous Spirits, who were moſt ſenſible of the injuries which they ſuffer'd under *Antitheus*, had put themſelves already under *Alethion*'s Colours. Others, who had been unhappily inſtrumental to his and their own Miſery, repented of their Errours, which the King's Goodneſs had pardoned, and reſolv'd to make amends for their Diſobedience by hazarding their Lives for his Reſtitution. The generality of the People, who were broken with Oppreſſion, having now ſome hopes of Deliverance, began to ſhew their Hatred to the Uſurper, which was before cover'd under the Embers of Fear. *Antitheus* not unſenſible of the Inſecurity of his condition, us'd all poſſible Arts to keep the People (though not in affections to him, for they never had any for him, yet) from ſuch Actions as might diſturb his Enterpriſe; and finding moſt of his Devices ineffectual, he made it his laſt Reſerve, to promiſe the [c] *Poliſtherians* that he would only continue himſelf in his Command as a General for the preſent Expedition, and that after the Succeſs of this Fight, of which he made no queſtion, he would lay down the Principality, and declare them a free State. Some few, who underſtood not the Uſurper's Intentions, thought this a very plauſible Offer, and began to wonder at the Moderation which *Antitheus* had entertain'd: but he, perceiving that this Plot took not effect according to his Expectation under pretence of Treachery which he had diſcover'd, put ſome to Death whom he ſuſpected as Guilty of Good will towards [d] *Alethion*, and carried others, of whoſe Fidelity he was not aſſured, out of the City, and mix'd them with his Mercenary Troops.

c *Such as dwel in the City of Beaſts.*

d *A Lover of Truth.*

The night before the day which was deſign'd for the Battel with the *Theoprepians*, who were now advanc'd within ten Miles of [e] *Poliſtherion*, the Citizens were aſſaulted with an extraordinary Terrour, by reaſon of a ſtrange Sight which appear'd in the Air on that ſide of the City which was towards *Hipponyx*. Two Armies with Colours flying, Drums beating, and Trumpets ſounding, ſeem'd to encounter one another. The glittering Swords were ſo formidable, and the clattering of Arms and the noiſe of Guns was ſo eaſily heard, that if they had not ſeen this Accident in the Air, they would have thought that the *Theoprepians* and *Theriagenians* had been engag'd in Fight. This Conteſt laſted half an hour; after which, one of the Armies having routed and conquer'd the other, the Viſion diſappear'd. The *Antitheans* thought this a ſad Omen of their approaching misfortune, and indeed could not look upon it otherwiſe but as a diſmal Emblem by which God did foreſhew the unlucky Iſſue of the ſucceeding Fight, and were generally ſo aſtoniſh'd with variety of gaſtly Apprehenſions, that they ſeem'd to be toſs'd

e *The City of Beaſts.*

toſs'd in the midſt of reſtleſs Imaginations, as a ſmall Veſſel would be in a raging Sea, if all the Winds ſhould blow upon it alternately from their ſeveral Quarters.

The Uſurper conſidering well what great Influences this Prodigy might ſend down upon the Spirits of his Souldiers, (for thoſe who do leaſt believe that there is a God, are moſt affrighted with the thoughts of him when dreadful Accidents begin to perſwade them that there is one) endeavour'd to diſſipate this Panick fear, by telling them the next morning, that they ought not to entertain any apprehenſions from thoſe things which they ſaw in the Air, ſuch Prodigies being only Accidents of Nature; Images of Armies being often brought from forein parts by ſtrong Winds in great Clouds, which like Looking-glaſſes reflect them upon the Earth; and that though this was none of that ſort, yet it was capable of being interpreted for them as well as againſt them: and he added, that he was aſſured that the Overthrow which they ſaw acted did portend the ruine of their Enemies, both by a Viſion and a Dream which he had that night. He ſaw, as he ſaid, a glorious Rainbow painted in the Air, and a mighty man of an unuſual Stature, who having faſtned a red ſtring to both the Ends of it, took a great Arrow pointed with a flame of fire, and ſhot through the breaſts of two Perſons with Crowned Heads, who immediately tumbled down dead from the top of a bright Cloud. That they might believe that theſe could be no other then [a] *Theoſebius* and [b] *Alethion*, he related his Dream in theſe Words: I ſaw a beautiful Perſon in the form of a Virgin, who, as I lay aſleep, ſeem'd to whiſper in my Ear this Prophecy, *To morow* [c] Poliſtherion *ſhall be deliver'd from her Enemies.* This Expoſition of the dreadful Prodigy ſo artificially confirm'd did ſomething alleviate their Fears; and though it did not quiet their Minds, yet it made them ſuppreſs the trouble which they could not extirpate, and gave them ſome ſmall encouragement to prepare for thoſe dangers which, whether they would or no, they were now to encounter.

[d] *Antitheus* made haſte to lead out his Men to fight, both that they might have no leiſure to augment their Fears by the conſideration of their Dangers, and that he might poſſeſs himſelf of a convenient place which he had deſtin'd to the encamping of his Army. It was a large Field encompaſs'd on one ſide with a Wood, and with a River on the other. By this he hop'd to give his Enemies the trouble of a diſadvantageous acceſs to him: But he was prevented by the earlier care of *Alethion*, who well knowing the Scituation of the Country, had made himſelf Maſter of it an hour before.

Antitheus divided his Army into two Bodies, the Mercenaries of [e] *Theriagene*, and his Auxiliary [f] *Theomachians*. Being attended with his Life-Guard he led the *Theriagenians* himſelf, whom he plac'd in the right Wing, having aſſign'd the chief Commands to [g] *Dogmapornes*, who was his Lieutenant-General, [h] *Philedones*, [i] *Paſenantius*, [k] *Autantus*, [l] *Antholkes*, [m] *Antigraphus*, [n] *Udemellon*, and the reſt of his Confidents. He choſe all under-Officers out of thoſe whom he eſteem'd moſt true to him. His Confederate *Theomachians* being plac'd in the left Wing were led by their General [o] *Theoſtyges*. Thoſe who were moſt of Note in the Army, and chiefly look'd upon as Perſons upon whoſe Conduct and Valour the Succeſs of the Fight depended, were [p] *Archicacus*, [q] *Miſagathus*, [r] *Anoſius*, [s] *Adicus*, [t] *Anædes*, [u] *Androphronus*, [x] *Aſemnus*, [y] *Aneleemon* and [z] *Aneceſtus*.

The *Theoprepian* Army was commanded by *Theoſebius*: for after a loving Contention, which laſted a good while, between the two Kings before they could determine who ſhould give Orders and Command with a ſingle Power, each of them offering that Honour to the other, and both refuſing it with

a *A Worſhipper of God.*
b *A lover of Truth.*
c *The City of Beaſts.*
d *An Atheiſt.*
e *Degenerate Beaſts.*
f *Fighters againſt God.*
g *The opinion of a Whore.*
h *A lover of Pleaſure.*
i *One contrary to all men.*
k *One who aſcribes all to to himſelf.*
l *One who draws the contrary way.*
m *An Aniſcripturiſt.*
n *One who believes nothing to come.*
o *A Hater of God.*
p *The beginner of Miſchief.*
q *A Hater of Goodneſs.*
r *A wicked perſon.*
s *An unjuſt man.*
t *An Impudent perſon.*
u *A murderer.*
x *An Irreverent perſon.*
y *A mercileſs man.*
z *An unthankful man.*

with an equal Modeſty, *Alethion* conjuring *Theoſebius* by the Love which had brought him into *Theriagene*, to command his own Army and to give him leave to Fight by his ſide, *Theoſebius* was forc'd to accept that Authority. The Army, which conſiſted of ſix thouſand Foot and four thouſand Horſe, was divided into two Bodies: one commanded by *Theoſebius* himſelf, who was accompanied with the Prince of *Theriagene*, *Bentivolio*, and [a] *Miſopſeudes*, who deſir'd the Honour to fight by him. The other was put under the Obedience of [b] *Lyſander*, to whom [c] *Paneretus*, [d] *Philalethes*, and [e] *Nicomachus* joyn'd themſelves, every particular Regiment being led by ſuch Commanders as inſpir'd their Followers with courage.

a *A Hater of Falſhood.*
b *A Redeemer of Men.*
c *All-vertuous.*
d *A Lover of Truth.*
e *One who conquers in Fight.*

As ſoon as the Day began to appear, the Warlike Trumpets ſounding from all the parts of the Camp rais'd the Souldiers to the Battel, of which they were ſo impatiently deſirous, that many prevented the riſing of the Sun, and put on their Arms whilſt it was yet dark; and rouſing that Warlike humour which had lien aſleep ſince the Fight againſt *Theromachia*, they gave a clear Evidence that they had not forgot the Art which they had not for a long time practic'd. When they were drawn up into a regular Order in the place appointed for the Fight, *Theoſebius* and *Alethion* riding by the Head of every Regiment ſhew'd themſelves to the Souldiers, whom they found ſo enflam'd by the ſight of their Enemies, that they had more need to command them to make a ſtand then to incite them to go forward. The Princes ſaid not much to them, becauſe they perceiv'd their Courage already heightned infinitely above the neceſſities of Exhortation. However this Action was not in vain, for their Hearts were kindled with a more vigorous Heat by the preſence of their own King and in the ſight of the wrong'd Prince, whoſe Reſtauration they were now to attempt. Thoſe of *Theriagene* were deſtitute of a juſt Cauſe, and ſo could not have that aſſiſtance which Valour never refuſeth to take from a ſerene Conſcience; yet they appear'd with a deſperate Boldneſs, and felt in their Hearts all thoſe Motions which Anger, Hatred, Hope and deſire could raiſe: Nay, they ſeem'd to encreaſe their Courage with Fear; for, knowing what they had done, they aſſured themſelves of the greateſt Puniſhments if they ſhould be conquer'd; and therefore heightned their Reſolutions of killing thoſe who, if they liv'd, would in a little time become their Judges.

Both Armies having made themſelves ready to march, the Trumpets were commanded to give the laſt Signal, and they reſounding from the Banks of the River, and multiplying their noiſes with the Echo's of the Wood, made a delightful Terrour. The two Forlorns of Horſe ſent from each Party gave the firſt Charge, and laid many men upon the ground, and their Horſes by them: But [f] *Ariſtander*, who commanded the *Theoprepians*, with an irreſiſtable Force preſſing upon thoſe of *Theriagene*, made them retreat to their Army with the loſs of half their men. Then the main Bodies of both Armies advanc'd towards each other, and ſeconded what was begun with the Engagement of their whole Forces. The commanders of both ſides were the firſt in this Charge, and made a dreadful Salutation with the mutual exchange of Blows and Wounds; but, being encompaſt by their Souldiers, they were forc'd to leave off their ſingle Combats, and oppoſe the joynt Fury of their numerous Enemies.

f *A very good Man.*

Now it was, that Death began to appear with a diſmal Face, and to ſhew the awful Greatneſs of her Mortal Power in the Horrours of Slaughter and Confuſion. [g] *Alethion* having eſpied [h] *Dogmapornes*, thundred upon him with a loud cry, ſaying, now I will requite you for writing Letters for me; and riding up to him with an aſtoniſhing Preſence ran him through the Body:

g *A Lover of Truth.*
h *The Opinion of a Whore.*

and

and perceiving that [a] *Antholkes* came up with an eager desire to revenge his Death, or else to die with him, Yes said the Prince, he can have no fitter Companion in his Torments then you who have assisted his Sin; and as he spake these words, gave *Antholkes* leave to take his Death from the point of his sword, upon which he ran himself precipitantly, aiming an effectual Blow at *Alethion*'s Head. [b] *Philedones* at the same time was thrown upon the ground by *Theosebius* [c] *Antitheus* fought disguis'd, the Fears which were created by his guilty Conscience making him flie to that mean sort of refuge. But *Bentivolio* having discover'd him by some token, broke through those who stood in his way, and leaving bloudy marks of his Passage rode up to him, and gave him a blow upon the head, which would have cleft his Skull if it had not been guarded with an Helmet which was made for a more worthy Person; however, it made him bow down low upon his Horse's neck; and his Body beginning to leave the Saddle *Bentivolio* prevented his Fall, for he pull'd him from his Horse, and carrying him before him upon the Bow of his Saddle gave him in Custody to [d] *Axiarchus*, one of *Theosebius* his Captains, who, knowing the Importance of his Charge, plac'd him disarm'd in the middle of his Troop, and watch'd him so diligently that he made his escape impossible. [e] *Autautus* and [f] *Proselenus* did in vain endeavour his Rescue, for they were both kill'd, one by [g] *Theosebius*, and the other by [h] *Misopseudes*, who receiv'd a Wound in his Breast by a thrust of *Proselenus* his Sword.

a *One who draws the contrary way.*
b *A lover of Pleasure.*
c *An Atheist.*
d *One worthy to Command.*
e *One who ascribes all to himself.*
f *One born before the Moon.*
g *A Worshipper of God.*
h *A Hater of Falsehood.*

Those in the left Wing did things equal to the right. [i] *Lysander* charg'd [k] *Theostyges* the General of the [l] *Theomachians*, and after a few blows given with an unexpressible Courage, *Theostyges* receiv'd one in his Neck, which made it unable to support his Head, and, as he lifted up his hand to strike again, tumbled under his Horse's Feet. He was accompanied in his Death by [m] *Androphonus* and [n] *Aneleemon*, who fell by the same hand. [o] *Anosius* being fiercely charg'd by [p] *Kaladoxus* lost his life with his Head, which *Kalodoxus* cut off. [q] *Sympathus*, *Charistion* and [r] *Pasiphilus* signaliz'd themselves by the Death of [s] *Misagathus*, [t] *Adicus*, [u] *Asemnus*, and some others, who seem'd to be the stoutest men that led the *Theomachian* Van. [x] *Antigraphus*, who fought with the *Theomachians*, was met by [y] *Nicomachus*, who shot him in the Mouth, and lodg'd a brace of Bullets in his Brains, and after him dispatch'd [z] *Saprobius* with his Sword. [a] *Hieromimus*, who would needs thrust himself into the Fight, (though he had no command) being known to a private Souldier who had seen him in *Theoprepia*, was kill'd with the But-end of his Musquet. [b] *Euphron* having charg'd too far into the Enemies Body was unfortunanely slain. [c] *Aristander* having seen him engag'd, endeavour'd with all possible speed to hew out a way to his relief; but not being able to come where he was soon enough to save his life, he fell with an impetuous rage upon those who kill'd him, and fetch'd off his dead Body. In this Action *Aristander* receiv'd one Wound in his Thigh and another in his Arm, which prov'd mortal to him.

i *A Redeemer.*
k *One odious to God.*
l *Fighters against God.*
m *A murderer.*
n *A merciless man.*
o *A wicked Man.*
p *One of noble Opinions.*
q *A Compassionate charitable Man.*
r *A Friend to all.*
s *A Hater of Goodness.*
t *An unjust man.*
u *An Irreverent person.*
x *Antiscriptu-rist.*
y *One who conquers in Fight.*
z *One of a corrupt Life.*
a *One who apes Holy things.*
b *A good natured person.*
c *A very good Man.*

Whilst the Victorious Arms of the left-Wing distress'd the *Theomachians* in the Front, a sudden Ruine hastened upon them in the Rear. For *Panaretus* and *Philalethes* being inform'd of a private way through the Wood, by which fetching a small Compass they might come behind the *Theomachians*, they acquainted *Lysander* with their desire to surround the Enemy, and receiv'd of him four hundred Horse with which they put their Design in Execution, and flew in upon them with an appearance which was so much the more dreadful because it was unexpected, and made the *Theomachians* think that Death had hedg'd them in upon all sides. However taking a Desperate kind of Cou-

rage

rage from their Danger they fought ſtoutly; and though they were beaten, yet the *Theoprepians* found ſuch conſiderable Reſiſtance that it coſt many of them their lives. At length the *Theomachians* ſeeing moſt of their Leaders ſlain, and ſo many of their Companions kill'd that they were put out of all hopes of Victory; ſome of thoſe few which ſurviv'd threw down their Arms and deſir'd Quarter, others endeavour'd to ſave their lives by running diſorderly to *Antitheus* his Diviſion, which was a very ſmall relief; for they were ſo diſcourag'd by *Theoſebius* and his Invincible Army, that having left their moſt conſiderable Officers dead upon the ground, and having ſeen others taken, they began to flie; hoping at leaſt to delay their Death by retiring to [a] *Poliſtherion*.

a *The City of Beaſts.*
b *A Perſon of a good diſpoſition.*

[b] *Eugenius*, who was a faithful friend to *Alethion*, and ſtaid in *Theriagene* to ſerve his Intereſt, receiv'd a fall from his Horſe the day before the Fight, and pretending to be much hurt by it he took his bed; by which means he gain'd an occaſion to remain at home to execute the Deſign which he had contriv'd againſt [c] *Antitheus*, which was, to ſurprize the City whilſt he was engag'd in the Field: and accordingly having given notice of his purpoſe to *Alethion* by one of his Servants well known to *Bentivolio*, [d] *Amyntor* with a ſelect Company of Horſe at the hour which was appointed by *Eugenius* march'd towards *Poliſtherion* unſeen by the Enemy, and carrying *Antitheus* his Colours which they had taken in the Fight, he came to a Gate which *Eugenius* had ſecur'd, and having let him in they ſeiz'd upon the Town for *Alethion*. This Action made the attempt of thoſe who hop'd to eſcape by flight of little advantage to their ſecurity; for being purſu'd and kill'd by the *Theoprepian* Horſe, when they drew near to the Town they were deſtroy'd by the great Guns and Muſquets which play'd upon them from the Walls: and this did ſo confound them with an unexpreſſible Deſpair, that being neither able to fight nor run away, they ſtood ſtill and cry'd for Mercy: which though they did not obtain at firſt, yet it was granted as ſoon as the Prince of *Theriagene* and *Theoſebius* could come up: For one of them deſir'd not to ſee more of his Subjects ſlaughter'd, and the other could not endure to behold ſo many men kill'd after they had given over all Reſiſtance. They exhorted the Souldiers to be content with their Victory without more bloud, which could not make it more acceptable; and they were not diſobey'd when their Commands were heard.

c *An Aſſaſſi.*
d *An Helper.*

Thus did the Juſtice of Heaven puniſh the Rebellion of *Antitheus* and his Accomplices, and in a ſhort time utterly fruſtrate all the Probabilities which he had fram'd to ſupport a faint Hope of eſcaping Deſtruction. And now, the Princes having given order to take care of the Wounded Souldiers, and to ſecure the Priſoners, *Theoſebius* went into *Alethion*'s Coach, and taking *Bentivolio* and *Panaretus* with him, ſent his Commands to *Lyſander* to lead his men towards the City, which they knew to be in their Friends hands both by *Alethion*'s Colours, which were plac'd upon that Tower which was over the Gate by which they were to enter, as alſo by a Meſſenger ſent from *Amyntor*. When they were come to the City-walls, they were met by *Eugenius*, who being tranſported by the ſight of *Alethion*, alighted off his Horſe to perform his Devoir to him, and kneel'd down to kiſs his Hand, but was not able to ſpeak for Joy. Riſe up, riſe up, my faithful Friend, ſaid the Prince, (taking him into his Arms) I ſhall never forget the Affections which you have alwayes preſerv'd for me; neither ſhall any time blot out of my mind thoſe obliging ſervices by which you have demonſtrated your Love. He had not time to reply, for the Princes came

out

out of their Coaches intending to march into the City on Horſe-back; and then he was interrupted by the Embraces of the Prince of *Theoprepia*, who had much endear'd him to himſelf for thoſe high Offices which he had perform'd for a Prince whom he lov'd above any man in the World, and then ſignified his Affection in Words full of Eſteem. When *Eugenius* was got looſe from *Theoſebius*, *Bentivolio*, paſſionately affected with the ſight of one who had oblig'd him with all the Expreſſions of a moſt Generous Friendſhip, ran to him with open Arms, ſaying as he went, And is it true, my dear *Eugenius*, that God hath given us leave to meet again both ſo ſoon and ſo happily? Yes, *Bentivolio*, replied *Eugenius*, and I eſteem it no ſmall part of this Day's Felicity to meet one who was never out of my Memory and Deſire ſince we parted. The reſt of the Company having perform'd their affectionate Salutations to this Excellent Perſon, the Princes entred the City, whilſt the Great Guns ſounded from the Walls, and the People Eccho'd to that joyful noiſe with their loudeſt Acclamations in all the Streets through which they paſſed to the Palace.

It is not poſſible for me to expreſs that endearing Welcome which *Alethion* gave to the Prince of *Theoprepia* after his arrival into the Houſe, nor to repeat thoſe many paſſionate Acknowledgments which he made to him for that Generous Dove by which, God having made it ſucceſsful, he was reſtor'd to his Throne, proteſting to *Theoſebius* that the re-enjoyment of his Kingdom was infinitely more acceptable ſince it was accompliſh'd by his means, then it could have been any other way. *Theoſebius*, who ſo entirely lov'd the Perſon of *Alethion*, that he eſteem'd all his Intereſts his own, return'd an anſwer full of Modeſty and ſweetneſs, aſſuring him that he took more joy in the Reſtauration of *Alethion* to his Kingdom, then he ſhould have found ſorrow in the loſs of his own.

The firſt thing which they did after they had ſetled themſelves, was to take care of their Wounded Friends, to whom when *Alethion* had declar'd his Deſires to Conſecrate the following day for a publick Thankſgiving to Almighty God for the Victory by which he was reſtor'd to *Theriagene*, and *Theriagene* to it ſelf, they entreated him to delay his Order for a day or two, not doubting but they ſhould be able in that time to accompany him in that moſt worthy Action, and in which they thought themſelves highly concern'd to have a ſhare, Whereupon *Alethion* made choice of the third day, which was cheerfully celebrated by the Princes and thoſe many gallant Perſons who accompanied them in the Expedition; as alſo by the Citizens, who obſerv'd it with all imaginable ſignifications of a thankful Joy. Theſe Solemnities being appointed, the two Kings agreed to ſend to *Theoprepia*, to let their Friends know the happy Succeſs of their Undertaking, and to fetch the *Queen*, the Princeſs [a] *Agape*, [b] *Urania*, [c] *Theonoe* and [d] *Irene*, with their Companions; the whole Court earneſtly deſiring to have thoſe noble Perſons preſent at ſuch a joyful time, and of which they thought their Fruition incompleat till their Friends enjoy'd a part with them. Having paſs'd the Evening in *Theoſebius* his Chamber, the Company took their leave, their wearineſs compelling them to withdraw to their ſeveral Lodgings which were as well appointed as ſuch a ſeaſon would permit,

a *Charity.*
b *Divine Light.*
c *Divine Mind.*
d *Peace.*

The next day [a] *Alethion*, [b] *Theoſebius*, *Bentivolio*, [c] *Panaretus*, d *Philalethes*, and many other excellent Perſons, being met at [e] *Miſopſeudes* his Appartment, who was forc'd to keep his Bed by reaſon of the Wound which he had receiv'd, *Alethion* deſir'd the Counſel of his Friends concerning the Settlement of his Affairs. *Theoſebius* advis'd him to puniſh [f] *Antitheus*

a *A lover of Truth.*
b *A Worſhipper of God.*
c *All Vertuous.*
d *A Lover of Truth.*
e *A Hater of Falſhood.*
f *An Atheiſt.*

and the chief Instruments of the Rebellion, and then to confirm the *Amnesty* which he had promis'd, and so engage his Subjects Minds to a chearful Obedience for the future by Assurance of Pardon for their past Offences. The rest approving this Advice, a List of the Prisoners was brought, and their names read. Many of the Chief Actors in that fatal Tragedy, which had caus'd so much trouble, were slain. [g] *Psychopannix*, [h] *Astromantis*, [i] *Panthnetus* and [k] *Scepticus* being well horsed fled into [l] *Theomachia*. The principal of those who were in Custody were *Antitheus*, [m] *Asynetus*, [n] *Pasenantius* and [o] *Udemellon* of the *Theriagenians*; [p] *Archicacus*, [q] *Anædes* and [a] *Anecestus* of *Theomachia*; seven in all: who were condemn'd to be hang'd and quarter'd, and their Heads to be set upon the chief Gates of [b] *Polistherion*, They order'd also a day for the Funeral Rites due to [c] *Anaxagathus*, which were perform'd with all Princely Ceremonies, the King of *Theoprepia* and all the Persons of Condition that were with him assisting in that Solemn Action.

Whilst *Alethion* [d] *Eugenius*, [e] *Misopseudes* and [f] *Philalethes* spent their time in such employments as were necessary for the Re-settlement of the Affairs of the Kingdom, *Bentivolio* and *Panaretus* having understood by the Chirurgeons that the Wounds which [g] *Aristander* had receiv'd in the late Fight were Mortal, resolv'd to give him a Visit, and to spend what time they could spare from other occasions in the Conversation of that most Excellent Man. When they came to his Lodging, they found him accompanied with his intimate Friend [h] *Athanasius* and his Brother [i] *Virbius*, and attended by his two Sons [k] *Callistas* and [l] *Hilarion*, [m] *Medenarete* also was there, and a Brother of hers call'd [n] *Synthnescon*, who having heard that *Aristander*'s Wounds had put his Life in extream danger, thought her self oblig'd to give him a Visit, and to perform thanks to him for having sav'd her brother the day before from that death which he must have found under the Feet of the *Theoprepian* Horse, if it had not been for the charitable Assistance which he receiv'd from *Aristander*, and which he must have lost however, if he had not been pardon'd by *Alethion* at his Intercession. *Bentivolio* having made those Salutes which were due to that worthy Person, sate down by his Bed-side; and having understood by a Gentleman who conducted them into the Room, that they were just now entred into a Discourse concerning the Nature of Vertue, he desired *Aristander* that his Visit might be no Interruption to their Conversation: whereupon *Aristander* proceeded thus: It was a strange feebleness of Mind which made the valiant *Brutus* to speak so unworthily, when he said, *O unhappy Vertue! How vainly have I ador'd thee as a Divine thing, when as thou art nothing but words and the Slave of Fortune?* Yet I cannot wonder that he should stagger so much with an unexpected blow of adverse Fortune (being at that time worsted in a Battel at *Philippi*) when I consider that he was not supported with a firm Belief of that Immortal Bliss which awaits Good men in the Eternal World, nor had made the Resignation of himself to the Divine Will, the principal part of that Vertue of which he boasted himself to have been a great Adorer. For my own part, I must profess that I now discern the truth of Vertue more then at any other time of my Life, and am deeply sensible of the incomparable Benefit of Religion, finding in it that serene Tranquility, of which if I were now destitute I could not so much as hope for it from any other Principle. I look upon that quiet Repose of Mind and Felicity of Temper which I enjoy, as the natural Effect of Vertue, which I make no question but it doth alwayes produce where it is heartily entertain'd.

You

[g] *The Eternal night of the Soul.*
[h] *One who divines by the Stars.*
[i] *All Mortal.*
[k] *One who doubts all things.*
[l] *The Country which Fight against God.*
[m] *An Imprudent person.*
[n] *One contrary to all.*
[o] *Nothing to come.*
[p] *The beginner of Mischief.*
[q] *An Impudent person.*
[a] *An Incorrigible person.*
[b] *The City of Beasts.*
[c] *A Good King.*
[d] *One of a noble Disposition.*
[e] *A hater of Falshood.*
[f] *A lover of Truth.*
[g] *A very good Man.*
[h] *Immortal.*
[i] *One who lives twice.*
[k] *A very good Son.*
[l] *A chearful person.*
[m] *Vertue is nothing.*
[n] *One that believes the Soul to dye with the Body.*
A Discourse concerning the truth of Vertue.

You are happy, ſaid * *Medenarete*, interrupting him a little, and I ſhould eſteem it no ſmall Favour, if it were not unſeaſonable to deſire it at this time, if you would pleaſe to let us know what you mean by *Vertue*; give us aſſurance that there is any ſuch thing, and make us underſtand wherein that happy Repoſe which you ſo much magnifie doth conſiſt. I thank God, ſaid * *Ariſtander*, I do not feel ſo much pain as to indiſpoſe me for Converſe; and ſince I alwayes eſteem'd it ſeaſonable to ſerve Vertue, I ſhall willingly tell you what I think in Anſwer to all thoſe Queſtions in which you demand ſatisfaction concerning it.

* *Vertue is nothing.*

* *A very good Man.*

By *Vertue* I mean a true Love of that Goodneſs the Notions whereof are naturally implanted in Human Souls, and a conſtant Performance of thoſe Actions which correſpond with thoſe Directive Inſtincts. For you muſt know, *Medenarete*, that the holy Rules which we find in the Writings of Wiſe men are nothing but the Connate Notions of Good and Evil, which they found in themſelves and tranſcrib'd into their Books, written firſt by the great Creator upon Mens Hearts as the Laws of reaſonable Nature, and which are little Reſemblances of God's Eternal Righteouſneſs, which is the Original Copy according to which they were drawn. All Created things are deſtinated to ſome particular Uſe, and have diſtinct Properties by which they are fitted for their ſeveral Ends, and thoſe Properties are the Excellencies of every Creature. The Nature of a Man doth by many degrees tranſcend that of moſt other Beings, becauſe he hath higher Principles by which he is fitted for more noble Actions. Thoſe Innate Notions of Truth and Goodneſs are plac'd in his Soul as Fountains of Law, from which he is to take direction concerning the Government of his Life. *Truth* and *Goodneſs* are Eternal Things, and therefore ſubſiſted before we were born; but when we come into Being we find the Notions of them imprinted upon our Minds, that is, our Natures are ſuch that, as ſoon as we come to have the uſe of our Faculties by the exerciſe of our Reaſon, we are forc'd to acknowledg their Exiſtence and perceive their Uſefulneſs, and ſo are as it were born Guides to our ſelves, being enabled to draw ſuch Concluſions from theſe Natural Sentiments as make ſufficient Rules for our Actions; and are encourag'd by mighty perſwaſions to do that which is Good, being convinc'd of the Excellency of Vertue by the Natural Teſtimony of our own Souls.

By this you may underſtand that Vertue is a juſt Conformity to our Inbred Knowledg, a correſpondence with the Dignity of our Natures, and a Purſuit of thoſe worthy Ends to which we are not only deſtinated, but naturally oblig'd.

'Tis true, replied *Medenarete*, I have often heard ſuch things pronounc'd concerning Vertue, but I alwayes eſteem'd them rather as Witty ſayings of eloquent Philoſophers, then any convincing Aſſurances that Goodneſs is a Reality. Men do uſually talk of the Difference of *Good* and *Evil*, and ſay that it is indiſpenſably unjuſt to hurt an Innocent perſon; that a ſenſe of Gratitude is natural to all Men; and ſome ſuch other things. but I have heard it affirm'd that theſe Notions are only Qualities which diſpoſe men to keep that Peace in the World of which they have a beneficial ſhare, and that they are not obliging Laws till they be ſo conſtituted by the Civil Sanction of a Supream Power, and that men do then yield Obedience to them only for fear of Puniſhment, and ſo have no other Motive to thoſe which you call Vertuous Actions but Self-love. It is manifeſt alſo, that notwithſtanding all that which you ſay of the Natural Senſe of Good and Evil implanted in our Souls, yet men are very different in their Opinions con-

concerning their Definitions and notwithstanding that irreconcileable difference between Right and Wrong which you believe to be real, the greatest part of the World do confound it in their Actions. I might add also, that some who are esteem'd Vertuous are so far from being of your mind, that they make no scruple to say that God, if he pleas'd, might command that which is most Evil to be Good. If these Allegations be true, it follows that Obedience to Holy Rules is a thing only founded upon respect to Self-interest, that Vertue is not a thing of an unchangeable Nature, and that the Obligations to observe the Differences of Good and Evil in our Designs and Actions is not so indispensable as you would make us believe.

I know very well, said *Aristander*, that many such things use to be objected against the Nature of Vertue by those who speak against Honesty to shew their Wit, and disparage Goodness because they have no mind to practice it. But I can easily shew you the Falshood of these Pretences, if you will have the patience to entertain a little more Discourse concerning this Subject. I shall be glad to be so oblig'd, replied *Medenarete*; and if there be truth in that which you say concerning Vertue, I shall willingly profess my self an affectionate Friend to that which hitherto I have not much regarded.

Very well, said *Aristander*; I shall endeavour to demonstrate that the Nature of Vertue is Immutable, that the Difference of Good and Evil cannot be chang'd, and that the Reasons of Moral Duties are Eternal; and so give you a clear notice of the Vanity of your Objections. The unalterable Congruity which is between Vertue and reasonable Souls appears by the Essential Inclinations to Moral Goodness which God the Author of our Being hath implanted in our Nature; and by this, that many Vertuous Dispositions are fair Resemblances of the Divine Perfections, that others are Appendages immutably proper to our State, all highly perfective of our Being; and that a just Conformity to those Rules which correspond with these Principles is so necessary to our Happiness, (which consists in a quiet Repose of Mind, and a serene Delight in the enjoyment of our selves and God our chief Good) that it is impossible to attain it by any other means. These Assertions are of such moment as to that satisfaction which I would give concerning the nature of Vertue, that I must crave leave to explain them with a larger Compass of Words, and so make the truth of them all more apparent.

It is as natural for men to form their Actions according to the Notions of Moral Goodness which are in their Souls, as it is to see with their Eyes; and we ought as well to suppose that these Inward Laws were given us for the Direction of our Life, as that our Tongues were bestowed upon us that we may speak. It is as easily possible for men to become Rats and Toads, as to put off the Obligation which is laid upon them by God to observe Natural Righteousness: Neither is the Congruity which Vertue hath with our Souls more alterable by any extrinsecal Power, then the hour of the Sun's Rising is determinable by the Word of an Emperour. Laws can no more render Vice agreable to our Constitution, then they can make *Seconds* and *Sevenths* in Musical Compositions to sound as Harmoniously as *Thirds* or *Fifths*. An Artist may as soon frame a Quadrangle consisting only of three Angles, as make Ingratitude commendable: And a Physitian may as rationally pronounce that a man distress'd with a Feaver is not sick, as affirm that there are no Torments of an Evil Conscience. Whosoever will seriously consider it, may plainly see that the Nature of Vertue is unalterable,

and

and that it hath an Eſſential Connexion with our Souls; for there is an Eternal reaſon why that which is good for Men ſhould be ſo alwayes. Theſe Holy Rules took not their Original from the Appointments of our Parents, the Pleaſure of our Tutors, Traditions receiv'd from former Ages, or Imitation of preſent Examples; but are the general Dictates of common Reaſon, which whiſper unto us from within whether we will or no, that they are Good in their own nature. Theſe Laws are of an Ancient Date, not made in the Reign of ſuch and ſuch Kings, or in ſuch a Seſſion of Parliament; but as old as Humanity, and of themſelves obliging antecedently to all Poſitive Commands. It is true, Princes ſhould enter theſe amongſt their Statutes: and becauſe they are immutably Good, they ought not to command any thing that doth contradict them; and, though they ſhould, yet they can no more render ſuch Orders Juſt, then they can make it the Duty of Men to hate themſelves. What Original could theſe Indeleble *Prolepſes* have but the ſame with our Nature? They are plain to all, and the ſenſe of their Obligingneſs avoidable by none.

As we perceive in our minds immutable Notions of Speculative Truths, as *That Contradictions cannot be true*, *That the whole is bigger then the Part*, and ſuch like; which are ſuch illuſtrious Verities that none dare affront them with a denial, and which are of ſuch high Import, that if they were not unalterably true we could have no aſſurance of any thing, but muſt fluctuate in Eternal Unbelief: So theſe Notions of Moral Goodneſs are our ſure Directions in point of Practice, and are unchangeably Good; for if they were not, we could have no certain Rule for our Actions; which is ſuch a ſlur upon Nature, that it can be ſuppos'd by none but ſuch as do not believe that God made it. The truth is, if finding theſe Laws imprinted upon our Natures we ſhould yet think our ſelves not bound to obey them, we can receive no notice of our Duties any other way, being rationally oblig'd to diſbelieve that which is contrary to our natural Sentiments.

Among all the rational Notions which adorn Humane Nature theſe Principles of Good and Evil are the chief. They are the great Reaſons why we are call'd Men, and the faireſt Characters by which we are diſtinguiſh'd from Brutes. And indeed, **Medenareté*, it is impoſſible that we ſhould have any rational Pulchritude in us, if the beautiful Order of theſe Congruities were deſtroy'd. It is a greater Beauty in men when their Choice correſponds with theſe natural Anticipations of their Duties, then for a Woman to have fair Eyes plac'd in juſt diſtances upon her Face. It is as ingrateful to a man that conſiders, to find his Actions diſſent from this obliging Knowledge, as it is unacceptable to ſuch as know Muſick, to hear a Luteniſt play upon an Inſtrument out of tune. Thoſe things which conſiſt of many Parts, or of various Faculties, are capable of no Perfection but what conſiſts in a proper Union of thoſe Parts, and a regular Ordination of their Faculties; which is not mutable at pleaſure, but perpetually fix'd to the Nature of every particular Being. As it is not any Connexion of Parts that will make an handſome Body, for if any Member be diſorderly plac'd, there will be a Deformity: So the Soul by its rare Conſtitution having many Powers, as the *Rational*, the *Iraſcible* and *Concupiſcible*, its Perfection doth neceſſarily depend upon the due Subordination of theſe Faculties to one another. When the *Rational* Principle, which is adorn'd with the fore-mention'd Notions, gives Laws to our Appetites, and they are obedient; then Vertue glorifies our Conſtitution, and ſhews the Excellency of its Nature both in the decent Moderation of our Paſſions, and in a lovely Connexion of becoming

* *One who affirms Vertue nothing.*

coming Actions. But when theſe Divine Rules are neglected, it is no more poſſible that the Soul ſhould be in its natural frame, then that the Body ſhould enjoy health if the Nerves which tie it together were cut in pieces; or for a City to eſcape Confuſion, if the Inhabitants deſpiſe the Laws; or for a Muſician to compoſe delightful Airs by a careleſs jumbling of Notes without the Rules of Art. The Vertue of Human Souls hath natural Orders, certain Meaſures, and is determin'd by Laws which can no more be alter'd at pleaſure, then the Proportion which is between *Three* and *Six* in *Arithmetick*.

This is enough, *Medenarete*, to ſhew you that Vertue is an unalterable Congruity with our Souls, and in its own nature fix'd as much as any other thing: to which I will now add, that thoſe foremention'd Notions are not only natural Qualities interwoven with our Eſſence, but alſo Participations of that increated Goodneſs which is in the Divine Nature, ſo far as it is communicable to Men. Though that be incomprehenſible in the Infiniteneſs of its Perfections, yet it hath reveal'd it ſelf in the known Properties of *Juſtice*, *Veracity*, *Love*, *Benignity* and *Mercy*; which whoſoever imitates, lives conformably to God's Life; and whoſoever thinks he may *afflict the Innocent*, *violate his Faith*, *refuſe to ſhew Mercy*, and *abandon Charity*, doth fooliſhly eſteem it a Priviledg to be diſengag'd from the ties of that Goodneſs to which the Divine Will is alwayes determin'd.

I told you alſo, I remember, that ſome of theſe noble Qualities are faſtened upon our State as Apendages immutably proper to it, and it muſt be ſo; for who can think of thoſe Words, *God* and a *Created Being*, but he muſt neceſſarily infer that it is unalterably fit, that as the loweſt Creatures are neceſſarily ſubject to their Maker, ſo Man, being endu'd with Reaſon, by which he underſtands his Relation, and is made capable of Law and voluntary Subjection, ſhould ſubmit himſelf of Choice to his Creator, acknowledg his Dependance upon him, and ſeeing himſelf plac'd in a higher Degree of Being, increaſe his Thankfulneſs proportionably? By the Notions of Gods Goodneſs and Excellency implanted in our Souls we are oblig'd to love him for himſelf; as we have *Underſtanding* and *Will*, which are the Principles of Moral Vertues, we are bound to receive the Divine Illuminations as our higheſt Wiſdom, and both ſincerely to conform our Wills to Gods Commandments, and to reſt ſatisfied in his Appointments with all humble Complacence. The nature of our State doth oblige us alſo to obſerve the Rules of Righteouſneſs towards others; for he who gave us our Being did not only make us unwilling to be wrong'd our ſelves, but thereby alſo taught us that we ought not to wrong others. And though he hath beſtowed Self-love upon us, yet he alwayes requires us to manage it ſo as becomes thoſe who know they are but Creatures, that they have Souls as well as Bodies, and owe Love to their Neighbours as well as to themſelves. Thoſe who contradict the Reaſon of theſe Duties do barbarouſly diſown the Relation in which they ſtand to God, and endeavour plainly to put off the Nature of Creatures; for Sin is a Contradiction to our State, and a Forfeiture of the Being which we hold at our Creator's Pleaſure.

The Unnaturalneſs of ſuch Diſobedience will appear yet farther, if we conſider that the Happineſs which is proper to Humanity cannot be obtain'd without a compliance with Vertuous Rules; for the happy Repoſe of our Spirits will be diſturb'd if we ſin. Whilſt our Actions contradict the Knowledge of our Duty, we offend the moſt delicate ſenſe of our Souls, and by offering violence to the Law of our Mind we fall out of our own Favour,

expoſe

expose our selves to the sharp Remorses of a wrong'd Conscience, and put our selves to a pain much like to that which we feel in our Bodies when a Bone is dislocated. A Sinner becomes his own Tormentor, and is vex'd to see that he hath done himself a mischief by a preposterous endeavour to satisfie a vicious Will. God having so inseparably annex'd our best satisfaction to the Rules of our duty, the old Philosopher might have given a very plausible reason for his Passion, if he had included those who endeavour to divide *Pleasure* from *Honesty*, in the Curse which he wish'd upon those who first attempted the Divorce of *Vertue and Profit*. However the Attempt is to no purpose; for the distress which accompanies Vice is so unavoidable, that the most insolent sinners which are recorded in History have confess'd an Inward *Nemesis* to follow them, and to compensate the Wickedness of their Actions with proportionable Punishments, making every place too hot for them, and all Conditions uneasie. Those who have so far despis'd Vertue, that they would not acknowledg it to be any thing, have notwithstanding found the burden of an Evil Conscience to be extream heavy, and complain'd of the Torments which they suffer'd from the Displeasure of the In-dwelling God. How natural this disturbance is, appears also from the Restlesness of profligate Offenders, who, though they enjoy the Success of their Vices, and live in the heights of Luxury by the benefit of Rapine, do yet desire rather to have gotten Riches by some honest means, being reprov'd by themselves when they consider that Unhandsomness which will never cease to attend their unjust Prosperities. This gives us assurance that the Laws of Vertue are of force to condemn where they are not obey'd, and that the Divine Light is seen when it is not follow'd, and that it is a very jejune Explication of the Torments of Conscience to say that it is only this, *Some men say that they knew them who knew others who knew the State of Sinners to be unhappy.* Rabb.

Besides this I might also add, that the unalterable Repugnance of Vice to our Felicity is manifest by those extravagant Appetites and wild Desires to which men are often subject, which, whilst they are not mortified by Vertue, do gall the Soul by a ravenous unsatisfiableness, and make whatsoever might administer to its content useless.

By that which I have said concerning Good mens Happiness, I would not have you think that the Repose of Vertue consists only in a dull Indolence, a meer freedom from Grief, or such a state of Content as that in which we find our selves after we have quench'd a Thirst: for Good men experiment also, such Actual Pleasure as thirsty persons find when they drink Delicious Liquors, both whilst they are conversant in the Operations of Vertue, and when they call to mind the Honest Actions of their past life. By which it appears that they are not mov'd to compliance with Holy Rules by Extraneous Principles, or are induc'd to perform their Duties by Mercenary Perswasions, as Hopes of Honour and Desire of Riches; They have Innate Motives far more cogent from that rare Content which is the natural Companion of Vertue; and Good men have always thought this Intellectual Delight so far beyond the sensual Titillations of fleshly Objects, that they have esteem'd Wicked persons not to fall more below the Dignity of such as are Good by the Depravations of Vice, then they do come short of their enjoyments in the truth of Pleasure, under which pretence they became Renegado's to Vertue.

Those who affirm Pleasure to be the end of all Human Actions, speak true enough if they understand themselves well; and there is no danger in

that

that which they say, if they be not mistaken by others. As nothing is of more pleasant gust to our rational Appetite then to do excellent Things, so it is proportionable to the great Ends of our Nature to seek such Delight; for in this pursuit we come to taste the Pleasures which all Good men find in the noble Union of their Souls with the Divine Will, and so partake of true Freedom: for being by this more pleasing Fruition unchain'd from the mean love of little things, and secur'd from the Distraction of low Desires, they are joyn'd to that great Good, which is ever present with all but those who have dispers'd their Souls amongst infinite Vanities, and so do not enjoy themselves; or who having contracted a Contrariety of Disposition to God's mind, are not capable of Union with him. Vertue prepares us for God's Inhabitation, who is never unwilling to dwell in Good men: And whilst they give him, as they ought, his Right of Willing what he pleaseth in them, and acting their Powers according to his Divine Wisdom and Goodness, they partake of the greatest Happiness to which Men can be exalted, and satisfie their Minds in the enjoyment of the chief Good, which doth also instill into their Souls and preserve there a pleasant Hope of Immortal Felicity, by the continuance and advancement of the same Fruition in the Eternal World; they being sufficiently assur'd that nothing can seperate a Soul from everlasting Bliss, which is married to God by hearty Love. And this doth Compleat a Good mans Repose; for being at peace with himself by reason of the Friendly Testimony of his Conscience, and highly pleas'd with his present state, he finds also an unspeakable ease of Mind in the Hopes of that which he shall be in the Life to come.

a *A very good Man.*
b *One who believes Vertue to be nothing.*

Thus, said [a] *Aristander*, turning towards [b] *Medenarete*, I have obey'd your Command, having shew'd you the Excellent Nature of Vertue, assur'd you concerning its Existence, and given you an Account of that Happiness which Good men derive from it. After this it would be impertinent to add much to overthrow your Objections, for they must needs fall of themselves. If Vertue doth include in its own Nature an essential Congruity with Reasonable Souls, there is no more necessity of a Law to render its Rules Obliging, then to pass an Act to make it fit for us to see with our Eyes; and since Vice doth alwayes discompose that natural Order, it is as impossible for all the civil Power in the World to make it agreeable to our Constitution, as to make us swell with our Ears.

That Vertuous men are not good for Fear of being punish'd, is sufficiently confirm'd by that which I have already discours'd; and I must tell you that this is a very Contemptible Objection; for they do not esteem any man Good but him who will not sin though he is not in danger of any external Mulct; neither do they account him an Honest man with whom they durst not play at even and odd in the dark. And if you ask then what use there can be of Laws, which are alwayes vain without the supposition of Punishment; I must let you know that they are prudently given with a general respect to all men. To the Bad, because since all will not understand the Reasons of their Duties; nor be perswaded to love Vertue for most worthy considerations; it is of great Interest to the World that Wickedness should not be spred by Impunity, but that enormous persons being directed by Law should also be restrain'd from disobeying it by Sufferings. They are also highly useful to the Good, not so much to hinder them from doing that which is not Just, as that they may not be wrong'd by the Vicious, who are deterr'd from hurting them with violent actions by the fear of those Penalties which are annex'd to them.

That

That which you objected concerning the different Apprehensions which men have of Good and Evil, doth not infringe the real distinction which is between them, or prove that this difference is not known naturally, more then it is possible that the Whole should be no bigger than the Part, because some have been or may yet be found who doubt whether it is or no. Neither is it any wonder that some entertain false Opinions, because there are Multitudes of various Examples in the World, and many follow the worst, being usually so slothful that they will not take pains to examin which is the best.

Vertue and Vice, as you say, are confounded in most mens actions: but that doth not prove that they are not Eternally distinguish'd in their Notions, or that it is not natural for Human Nature to love Vertue; since some make themselves sick through Intemperance, though nothing is more natural then the desire of Health; and some put out their Eyes, which are so tenderly regarded by Mankind. This Argument is of no force, unless you think these are good Conclusions; That there are no good Laws in Civil Societies, because men do sometimes Rebel; That there are no good Principles, because the Inconsiderate offer Violence to them; and that there is no Use of sober Reason in the World, because some are Distracted.

That any should say, as your last Objection supposes, that God might, if he please, alter these essential Notions of Good and Evil, is so monstrously extravagant, that I cannot but wonder at the Ignorance or Impudence of those who dare speak this blasphemous Falshood. At their Impudence, in asserting that which supposes it to be no Absurdity for God, if he please, to make it Good that his Creatures should not acknowledge him, which is a horrid Contradiction; or at their Ignorance, whilst they foolishly affirm that which overthrows all Religion. For if we receive this Principle, That there is not any thing Indispensably Good, or that the Divine Will is not regulated by it; they have undermin'd our Faith, and taken away all foundation of Hope, leaving us, as far as in them lies, unassured but that God may if he will condemn us for yielding Obedience to him, and that it is Just too if he do it, notwithstanding he hath declar'd the contrary.

When [a] *Aristander* had proceeded so far, he desired all the Company, except [b] *Athanasius*, that they would please to withdraw for a while into the next Room; for his Chirurgeons were come to dress his Wounds. Which when they had open'd, Well, said *Aristander*, how is it? We cannot promise much, said the Chirurgeons, as to your Recovery, for we are afraid we shall not be able to prevent a Gangrene. *Aristander* perceiving in their Countenances that by the Rules of their Art they discern'd more danger then they did express to him, desir'd that his Friends might be call'd in. They return'd; and when they had enquir'd concerning the state of his Body, I have receiv'd, said *Aristander*, no unwelcome news; for Happiness can never come too soon. I have always made the Belief of my Soul's Immortality one of the chief Principles of my Actions: for whilst I consider'd its nature, and perceiv'd that it would not fail to subsist after my Body, having a Duration assign'd to it commensurate to Eternity, I could not but understand how contemptible that short space of time is which God hath allotted to our Continuance in this lower World in respect of that which is to succeed it; and thereupon I inferr'd, that the Happiness which we enjoy in this state is not comparable to that which awaits us after our separation from this Flesh; and consequently, that it is an Essential part of true Prudence, to be infinitely more solicitous that we may be happy hereafter, then to avoid any present Inconveniencies. And since I know that

a *A very good Man.*
b *Immortal.*

Here begins a Discourse concerning the Immortality of the Soul.

there is no way to that Felicity which I hope for but by Death, and remember that Death is a very ſhort paſſage to it, I ſhould be untrue to my Principles, and abandon my beſt hopes, if I were unwilling to die.

Ones who think the Soul to dy with the Body.

I perceive, ſaid * *Synthneſion*, making a Reply to *Ariſtander*'s Diſcourſe, that your Courage is the laſt Friend that will take leave of you; and I cannot but approve your love of an Opinion which is ſo pleaſant, that ſome of thoſe who were not ſure that it was true have profeſs'd that they would never ſuffer themſelves to be perſwaded againſt it whilſt they live. I grant that the right Government of our Life depends upon true Principles, and that we cannot attain Happineſs by the conſequences of falſe Opinions; and I muſt acknowledg that the Principle which you have mention'd is very noble and worthily fit to have a Directive Influence upon the whole courſe of our preſent Life, if we were aſſur'd of it's Truth. But I have been told that we have no Soul diſtinct from the Body, and that what we call by that name is only a Contemperation of Corporeal Humors, and a Connexion of thoſe Integral Parts of which the Body doth conſiſt; and that when this vigorous Craſis is deſtroy'd by mortal Sickneſs, and the Bodily frame taken in pieces by Death, then that which you call *Soul* ceaſeth to be, as Muſical Harmony vaniſheth with Sound; and can no more ſubſiſt after Death then a Figure is able to remain after the diſſolution of Figurated matter. Some expreſs themſelves thus, That all the Soul which we have is compos'd of Material Principles, and reſolv'd into them by Death; that is, our Spirit is nothing but a knot of united Atoms, and that death by diſcompoſing the Contexture doth diſſipate us into looſe Particles,

I know very well, ſaid *Ariſtander*, that ſome are not willing to think that the Soul doth exiſt after Death, and have taken great pains to object as much as they can againſt its Immortality. But I have been told by men wiſer then theſe Diſſenters, that Human Souls are Immaterial Subſtances, and therefore incapable of that Diſſolution which the Body ſuffers by Death; it being a known Principle in true Philoſophy, that the Corruption of Material Subjects is brought to paſs only by a ſeparation of conjoyn'd Parts: that is, by Diviſion, which belongs only to Bodies whoſe eſſential property is Quantity. That the Soul is in no danger of ſuch Diſſolution, I have good reaſon to think by thoſe grounds of hope which I find in my one Experience. I am now old, and yet I perceive my ſelf to be the ſame that I was fifty years ago. I have worn away many Bodies ſince I was young, and therefore this ſame I which remains ſtill muſt be a Soul, and that Immaterial. I cannot but believe that if I had nothing in my ſelf diſtinct from this corruptible Body, or that if Death had any wedge able to cleave my Soul, I ſhould have ſeen ſome Chip fall from it yeſterday when my Arm was ſawn off, and have felt my Soul grown leſs then it was before. I did not, I am the ſame I ſtill, and I do not doubt but I ſhould be ſo if the other Arm were cut off and after that my Feet, and then the reſt of thoſe Parts which conſtitute this Bodily Frame. Having this ſenſible aſſurance, I take the more confidence to believe that I ſhall eternally exiſt in this Rational Nature which now makes me my ſelf.

I know ſome ſay that Immaterial Beings, if there are any, may be Mortal, though not by Separation of Parts, yet ſome other way unknown to us: I ſuppoſe they mean Annihilation. To which I anſwer, that though I cannot but acknowledge God may, if he will, deſtroy what he hath made, and at his pleaſure take away that Being which is deriv'd from his Power; yet I think it Abſurd to ſuppoſe that he doth Annihilate Souls, becauſe it is contrary

ry to that Method which he obſerves in other parts of the Univerſe, nothing of which doth ſo periſh. And I muſt eſteem it too great a Boldneſs for any man to affirm that we are reduc'd to nothing by Death, becauſe he doth not know whither we go. If he ſay that the Soul is of that nature, that it can have no Being out of the Body, he falls upon the foremention'd Rock, and muſt ſay that it is Annihilated by Separation; for elſe it will exiſt out of the Body.

But becauſe by your Objections you ſeem rather to imagin that the Soul is nothing really diſtinct from the Corporeal Subſtance, I will make no further enquiry whether Immaterial things can periſh, but rather endeavour to ſhew you ſufficient cauſe to believe that Humane Souls are Incorporeal. You cannot but know* *Synthneſcon*, that this word *Soul*; and others correſpondent to it in different Languages, hath been long us'd in the World; and I take it for granted that it ſignifies ſomething, and ſuppoſe that none will venture to affirm that thoſe learned Perſons who made uſe of it in their Writings did intend to ſignifie nothing by it but a *Body*; or though ſome may judge them highly miſtaken in thinking it had any other true meaning; yet as I doubt not but the Venerable Ancients knew very well what they ſaid, ſo I think it may eaſily be prov'd that the Notion of an Immaterial Subſtance diſtinct from the Body, which they intended to expreſs by it, is natural and true.

* *One who thinks the Soul to dy with the Body.*

That the Soul is not a Temperament of Corporeal Humors is manifeſt in this, that it is neither a Good nor a Bad Contemperation. If it be a healthful Temperament only, then we have no Soul when we are Sick; if an unhealthful, then we are dead when we are Well. Beſides, if the Soul were only a *Craſis* of the Body, it would be capable of no more Diſtempers, but by a fit of the Gout, the pain of the Stone, the heat of a Fever, or ſome other ſickneſs depending upon indiſpos'd Matter: Whereas it is manifeſt that it hath many Diſeaſes which ariſe not from Dilatation or Compreſſion of the Matter, Obſtruction or Inflammation of the Humors, or Solution of Continuity: The Troubles of Conſcience, which ariſe from Moral Cauſes, being no more capable of being remov'd by a Phyſitian's Receipt, then the Gout can be cur'd with a Moral Lecture.

The Soul is not a Contexture of Material Parts, for that is nothing really diſtinct from the whole Body; but that the Soul is not the Body, Part of it, or any Corporeal thing, we have many good aſſurances. Thoſe who would know what others are, do rationally ſeek a ſatisfaction of their Deſire by converſing with them; and ſuch as would know what they themſelves are, muſt converſe with themſelves. It is neceſſary to obſerve this Method, for there is no other way to come to the Knowledge of our Souls. Since the Eſſences of all things are veil'd, we muſt endeavour to know them by their Operations; for the Forms of things are only intelligible by the Properties which are peculiar to their reſpective Natures, and theſe diſtinct Properties reveal themſelves only by different Operations. Whilſt we are intent upon this Contemplation, we ſhall find in our ſelves the Acts of his Intellectual Eſſence, which upon ſtrict Examination will appear to be of ſuch an excellent Nature, that they tranſcend the fineſt Modifications, and exceed the moſt ſubtile Motions, of Bodies.

Thoſe who acknowledge nothing but Material Beings in the World, and make our Senſation the Effect of Motion, do alſo grant that our higheſt Perceptions riſe but to Imagination, which operates only by Corporeal Phantaſms, that is, Images fram'd in the Brain according to thoſe various Impreſſions which are made upon the Organs of Senſe by the Impulſes of exter-

nal Objects. If therefore we can make it appear that we have in our selves the Notions of things which were never capable of Sensible Representation, we may justly conclude that we have a higher Mode of Perception then Imagination, and consequently are ennobled with an Immaterial Principle of Knowledg.

That we are acquainted with many things of which we cannot have notice by the help of any Sensible Images, is manifest, in that we understand the Logical Notion of Causes, Effects, other mutual Respects of things, and Universality; in that we have cognizance of Mathematical Terms, as Proportions of Figures, Symmetry of Magnitudes, Breadth abstracted from Depth, Inequality and Distance; in that we find also in our Souls the Perception of Moral Congruities and Repugnances, the Knowledge of Good and Evil, the Nature of Vertue, Principles of Justice, the Decencies of Gratitude, Deliberation and Liberty of Will: To these I might add the Species of Reason, of Infinite Space, Eternal Duration, and the Notion of Perception it self: we discern also Theological Truths shining there, as the lively Idea of God pourtrayed in his Divine Attributes, and the Sense of our Dependance upon him. These things have no Signatures in Matter, are no Sensible objects nor Phantasms of Corporeal Beings deriv'd through our Senses, or excited in us by the Impresses of Bodily Motion; and therefore we ought to conclude that the Incorporeal Idea's by which we know these things are Congenial to our Souls, and also to rest assured that they are Immaterial.

If the Soul were only a few thick Curds inclos'd with a Bony Skull, and all things without us be only Bodies; it is no more possible that any knock of dull Matter should be able to beat the subtile Notion of a Deity into our Heads, then it is to make an Intelligent Posset of Sack and Milk. What sort of Glass is that in which you can hope to represent to our Eyes Comparisons, Similitudes and Dissimilitudes? If the Soul were Corporeal, it could no more be sensible by an external Motion that it is a Being which Understands, Reasons and Discourses, then an Artist can make a Looking-glass which will shew the Images of things that are Invisible. We have the forementioned Idea of our Soul; and it is clearer then any Conception which we are able to frame of Bodily nature, and yet no Corporeal Matter could represent any such thing to us; It is necessary therefore to conclude that this Knowledge arises from the Innate Power of an Immaterial Principle.

The Soul doth not only shew the Excellency of its Understanding Faculty by a simple Apprehension of single Objects, which it takes in to furnish it self with fit materials of Discourse; but doth also compare their several Natures, consider their different Properties, and contemplate their various Respects, and so arrives at an useful Knowledge of things. By this Discursive Power we are enabled to frame Arguments, to make Inferences, to pronounce concerning the Similitude and Dissimilitude of things, to design set Ends of our Operations, to chuse fit Means, and reject such as are unfit for our purpose; and by a rare Activity of this Intellectual Faculty the Soul doth with an unspeakable quickness apply it self to the Contemplation of all things, and march in a few minutes through the whole Region of Intelligible Objects, and so declares how far its Acts are exalted above any thing which is discernable in Bodies assisted only by Motion. I know very well that some, who affirm that all the *Phænomena* in the World may be resolv'd by Matter and Motion, will say that these Operations are not manag'd by virtue of any Immaterial Principle, but by the Impulse and Reaction

action of agitated Bodies. But we muſt deny that this is poſſible, except we will be ſo abſurd as to ſay, That whatſoever is moved doth perceive, and grant that a Stone hath Perception as well as a Man, that the Paper feels the Pen that writes upon it, that a Viol while it is played upon is a Senſitive Creature; and conclude that the Soul is only a little fine duſt which feels the force of Arguments, That Atoms make Syllogiſms, That Diſputation is only ſome Aerial Particles blown up and down with a Philoſophical wind, and that the whiffling duſt which flies in the faces of Travellers doth take a diſtinct notice of them as they paſs upon the Road. If the Particles of Matter have no Senſe in them, they can never produce it by any ſort of Motion, unleſs we grant that there may be more Excellency in the Effect then in the cauſe.

That there is a higher Principle of Knowledge in Humane Nature then moved Matter and its Re-action, appears further by thoſe *Reflex Acts* of this *Self-knowing Subſtance* in which the Soul becomes it's own Object, and perceives that it doth perceive. All matter is ſo extended that no part of it can act upon it ſelf by a Revolution into it ſelf, more then the end of one of our Fingers can touch it ſelf, or the Eye ſee it ſelf. And when Material things ſeem to act upon themſelves, it is manifeſt to ſuch as conſider, that it is only one part that acts upon another part of the ſame thing. This Reflex Operation doth not only exclude the Senſes, but is rais'd above the Power of Phancie: For that working only by the help of groſs Phantaſms is not able to perceive that it doth Imagine; becauſe no Image of Perception can be convey'd to the Phancie by any Inſtrument of Senſe. Shall we be ſo vain as to think that a Looking-glaſs doth not only repreſent our Image, but alſo ſee us when we ſtand before it, and reflecting upon that act diſcern that it doth ſee us? That Caves reverberate Sounds we know: but do they hear us too, and conſider that they do ſo? Fooliſh Lovers! You think you talk unheard in your ſolitary Walks. The hollow Rocks with which you converſe are more pitiful then you imagine, they underſtand your complaints and reſent your wrongs: Nay, your ſympathizing Lutes hear the Airs you play, and are much affected with the proper Compoſition of your paſſionate Sonnets. No, no, *Medenarete*, let us not believe ſuch ridiculous things. Perception is not Re-action after Motion, but a Recognition of thoſe Impreſſions which by Motion are made upon us, which is above the power of dull Matter.

I cannot but think alſo that the Soul doth ſufficiently reveal its Immaterial Nature, whilſt it collects the Perceptions of all the Senſes, compares them together, orders the great variety of Phantaſms which float in the Immagination, and makes a Judgment both of the Senſe ard Phancie. It is not any of the Senſes, for they do never reprehend themſelves. The Eye doth not Judge of Hearing, nor the Ear of Taſts. It is not the Phancie, for that receives no Images of things but ſuch as are deliver'd by the Senſes; and yet we find a Principle in us which forms apprehenſions of things contrary to thoſe which are convey'd to us by the Organs of Senſe, and rejects the Phantaſms of Imagination as inſufficient Aſſurances concerning the truth of external Objects: Not pronouncing that either the Senſes or the Phancie are deceiv'd, for it knows that they only declare their own Paſſions, which are really ſuch as they ſeem to be; but diſcerns withal that it ſhould be deceiv'd if it did alwayes believe things to be ſuch as they are repreſented by thoſe Images. When the Eye ſees a Stick whoſe half is under water, it is pictur'd to the Imagination as crooked; but the Mind knowing that the Repreſen-

preſentations of Senſe which are carried to the Brain by Corporeal Motion are made without Judgment, examins the Phantaſm, and pronounceth the Stick to be ſtraight.

By this it plainly appears that the Soul is not a Corporeal Faculty: for they are all confin'd to their own ſingle tasks, as the Eye to ſeeing, and the Ear to hearing; but the Soul hath an univerſal Perception, an unbounded capacity of Senſation extended to all things, even its own Perceptions; and is plac'd amongſt thoſe little Powers which flow from it ſelf, as a Supreme Judge of all their Operations. And as the Soul would be frequently deluded by more Senſes then one, if in many caſes it did not contradict Corporeal Impreſſions, and frame another Judgment of things then that which agrees with Senſible Repreſentations; ſo it could never be able to withdraw it ſelf from theſe bodily Images that it might clearly diſcern what is true, if it were not an Immaterial Principle; neither could it make reſults contrary to the Perception of the Senſitive Faculties, if it were not a diſtinct Power Superior to them.

Though theſe things are abundantly ſufficient to aſſure us what kind of thing the Soul is; yet, as if it deſir'd to appear plainly to all who are willing to be acquainted with it, the truth of its nature is diſcover'd in many other Operations: but I will inſtance only in that of *Remembrance*. If the Soul were only Matter, the Notions of paſt things would ſeem only to have been written in water; for we know that our Bodies are continually waſted with inſenſible Tranſpirations. The parts of this Atomical Compoſition ſtill marching away, and other ſucceeding in their rooms, if nothing in us were fix'd and immutable, we ſhould not only find it difficult to remember the Obſervations of our former Life, but be apt to forget what we our ſelves were in times paſt: or, if Memory be only fading Motion, like that which we diſcern upon the Surface of Water after a Stone is thrown into it, it is impoſſible to imagin by what Preſervatives this feeble Trembling ſhould continue ſo long as we know we can remember. For many years after this Motion muſt needs have ceas'd, we find the Phantaſms of things long before paſt as freſh as if they had but newly happened.

a *One who thinks the Soul to die with the Body.*
b *A very good Man.*

I will not trouble you, [a] *Synthneſcon*, ſaid [b] *Ariſtander*, continuing his Diſcourſe, with any more Arguments concerning this matter. The Actions which I have nam'd do prove the Soul to be an Incorporeal Subſtance; it being evident to any Ingenuous Philoſopher that no Contexture of Atoms is capable of ſuch Operations, and that it is impoſſible they ſhould be produc'd only by the Motion of Matter agitated. But I would add this to what I have ſaid already; That though I do really believe that the fore-mention'd Arguments are in themſelves certain Truths, and do ſufficiently prove the Immortality of our Souls; yet I think God hath given us a higher aſſurance concerning this Article of Faith then any thing which I have mention'd: I mean that our Immortality is better demonſtrated from the Reſurrection and Aſcenſion of our Saviour then by any Apodeictical Proofs drawn from other Topicks. All are not prepar'd for Philoſophical Arguments, becauſe many of them are ſubtile, and ſo above the reach of weak Capacities; neither are they of force to uphold a Beleif in thoſe who underſtand them no longer then they do carefully attend to the Coherence of every Demonſtration. Our *Saviour* riſing from the Grave and appearing in the ſame Body in which he was Crucified, both after his Reſurrection to many of his Friends upon Earth, and after his Aſcenſion to one of his Apoſtles from Heaven, gave ſufficient notice that he had overcome the Power of that

Death

Death which he ſuffer'd upon the Croſs, and by the truth of his glorious Exiſtence exhibited an evident Teſtimony of the Souls Incorruptibility. And I muſt tell you, *Synthneſeon*, that the conviction which we receive from this Argument doth ſo far tranſcend the Satisfaction which we find in all others which have been produc'd by the Determination of this Queſtion, that Chriſtian Religion may be truly ſaid to have the Glory of giving a juſt Demonſtration of the Life to come, and a clear Aſſurance of the Immortal Happineſs of our future ſtate.

Here *Synthneſeon* reply'd, I cannot but acknowledg it, *Ariſtander*, as a very great obligation, that you are pleas'd to allow us the benefit of your Converſation, eſpecially at this time when your Repoſe is neceſſary to your Health; and if it were not for continuing a diſturbance, I ſhould beſeech you to deliver me by your excellent Diſcourſe from the vexation of ſome Objections which moleſt my Faith, and with which I find my ſelf more troubled, becauſe this Article is very Important. I underſtand very well, ſaid *Ariſtander*, that a freedom from Company would contribute nothing to the Reſtauration of my Health, and I aſſure you that I do not think that thoſe few Hours of my Life which yet remain, can be better imployed then in this ſort of Converſation; and therefore you have a fair leave to propound your ſcruples. *Synthneſeon* accepting this courteous offer, began thus: I find it difficult to think that the Soul is any Immaterial Subſtance, becauſe I cannot imagin how it ſhould be joyn'd to this Body. I can hardly believe that there is any ſuch ſtrange ſort of Glue which is able to faſten together two ſuch different Natures. It ſeems to be an odd Marriage, wherein ſo ſubtile a Principle as you make the Soul, ſhould deſire to eſpouſe to it ſelf dull Matter, and yet if it would contract ſuch an Union, it cannot, becauſe it would paſs through Matter, by reaſon of its all-penetrating nature, and ſo be unable to take ſuch faſt hold as to make a Whole conſiſting of thoſe two Parts which you call *Soul* and *Body*.

I rather phancie an Identity of things expreſt by thoſe two names, then an Union of diſtinct parts, and ſuppoſe the *Soul* and *Body* are rather one then United, becauſe the Soul, which you magnifie ſo much for its innate Power, is not able to perform thoſe noble Operations, for which you pronounce it an Immaterial Subſtance, when the Body is diſtemper'd by exceſs of Meats or Drinks, or indiſpos'd by Diſeaſes and old Age. Who is able to diſcourſe rationally when he is drunk? The Extravagancies of Mad-men are notorious; the Operations of the Intellect wholly ceaſe in Lethargies and Apoplexies: and I am apt to argue, that as the Soul ſuffers an Infancy when the Body is young, grows more vigorous in riper years, becomes decrepid in old Age, and is ſick with the Body, ſo it alſo dies with it.

This Belief receivs Confirmation from that which is obſervable in the manner by which Death ſeizeth upon us; for dying perſons feel themſelves periſh by Degrees, they loſe one Facultie after another, Speech, Memory, Sight and Hearing: And as the particular Senſes which are proper to every Organ are taken away by the Prevalency of a Diſeaſe; ſo I ſuppoſe that whatſoever it is which you call *Soul* muſt needs be deſtroy'd by Death.

Beſides this, if there be a Soul, it is Diviſible, and therefore not Immortal; as may be perceiv'd in the Motion which continues in the ſeveral Parts of a Body when the Whole is cut into pieces. What can be the reaſon of that Agitation, but that the Soul being commenſurate with the Whole, is divided into every Part, and ſo moves them awhile, and after ſome time periſheth, being only a Mortal Vigour of warm Spirits.

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If it did escape these dangers, as you pretend it doth, I know not to what purpose it should then be continued in Being; for it cannot act out of the Body, and having no Operations it must needs be condemn'd to an unhappy Dulness in a most afflicting Solitude. It can neither hear Musical Sounds, nor see the Beautiful World, nor discourse, nor converse with others; and therefore it is rational to suppose that it doth not Exist at all.

I must add also, that what you call Soul in us seems to understand that dark Fate which awaits it in Death, and that this sad Presage makes men afraid to die. If the Soul were an Immortal Spirit able to subsist of it self, it should rejoyce to leave this Body, and it would find no reason to be enamour'd with it, if it be destinated to an Immortal Happiness, as you say it is, in the separate state.

I have heard some say too, that if there be any such state, it seems very strange that none of those Millions of Souls which are gone into the other World should return and give us notice of their condition; especially considering that the great affection which many of them before their Departure seem'd to have for their Friends here, must needs make them willing, if they be able, to inform them in such a weighty affair, and concerning which they do exceedingly desire to be assured. These Arguments put together overthrowing all Hopes, at least the Certainty, of a Future state, they suppose it rational to improve the present to all possible satisfactions: and though by reason of this Unbelief they do many things which you esteem vicious, and take that course of Life which you condemn; yet they think themselves justified by this, that they do but reap those Fruits which would perish if they were not gathered, and that they should live to no purpose if they liv'd otherwise.

Aristander perceiving that *Synthnescon* had finish'd his Objections, reply'd thus: I am glad that you let us know what may be said against the Belief of our Immortality, because you have given us occasion to confirm this generous Truth, and to assure our selves that the Comfort which we take in it hath a sure foundation in the unperishable nature of the Soul which we have receiv'd from God. I will shew you the Vanity of those Arguments by which you endeavour to gain credit to the Error of your disconsolate Opinion. But before I answer your Objections particularly, I will premise a few things concerning the Temper and Design of the * *Panthnetists.*

* Such as think the Soul and Body to perish in Death.

And first I must give you notice, that whilst they deny the Immortality of the Soul upon this Supposition, That there is no such thing in the world as Incorporeal Being, they beg the Question which they ought to prove, and think themselves great Philosophers when they have only affronted the Truth with bold Contradictions. I might tell you also that that shew of Argument which some of them take from the Death of the Body, is but of the same validity with the former Presumption, and makes as much for us as against us; since whilst they talk confidently of the state of the Dead, they know not what it is to Die. They pretend indeed to do service to Mankind, and undertake by their Principle to deliver us from those Fears which we are apt to apprehend in a future state: but do really administer no higher Consolation, then those who tell poor Sailers when they are distress'd with ill weather, that within a few hours they shall be drown'd. Which is infinitely below that encouragement which our Principle bestows upon those who pass through this tempestuous World; for it assures all, who do not make themselves incapable of it by a wicked

Deport-

Deportment in the way, of a ſafe Arrival in a happy Port after a few ſhort Storms are paſt. The *Panthnetiſts* alſo ſhew that they are no Friends of God, becauſe they take away the greateſt Verification of his Providence. It is well known that things are not alwayes brought to rights here; and that they induce men to think either that there is no God, or elſe that he is not Good and Juſt, by ſaying that it ſhall not be done afterward. But the truth is, the chief uſe which they make of this falſe Notion is the Indulgence of a Vicious Life, in which they pleaſe themſelves ſo much the more freely, as they are able to make themſelves believe that they ſhall not be call'd to account for it in the Eternal World. But how unlikely they are to enjoy what they expect, I will ſhew you, by diſcovering the weak grounds upon which their Hope is built.

You are tempted to think that the Soul is not an Immaterial Subſtance, becauſe, as you ſaid, you cannot imagine how it ſhould be united with one that is Material. But this Scruple need not trouble you, ſince it riſeth only from the unknowableneſs of the manner of this Union. You might as well doubt whether the parts of Matter be united; for there is as much difficulty to apprehend the Connexion which one part of Matter hath with another, as in this Hypotheſis. Can you eaſily imagine with what Bond the parts of Iron are ſo faſt lock'd together, or what Cement makes the Particles of hard Stone cleave ſo cloſe to one another? If you ſay they are united by Juxta-poſition and Reſt, we can as well phancie the Soul to be immediately united with the Body, as the parts of Matter to be after that faſhion put cloſe to one another; and it is as demonſtrable that the Soul may move the Body, and be in no more danger of being divided from it, then two Bodies are of being diſ-united when they are mov'd together. I grant that this Union is one of the greateſt Secrets in Nature, but yet a moſt credible Truth; for having prov'd that the Soul is Incorporeal, and perceiving by Experience that it doth inform the Body by an intimate Preſence, we have no reaſon to doubt the poſſibility of the fore-mention'd Conjunction, though we underſtand not the Phyſical way of this Myſtical Incorporation. Neither would you have objected the Unfitneſs of this Marriage, if you had conſider'd that he who appointed it made both Parties apt to be joyn'd together. For if Corporeal Matter had not been united with an Intelligent Principle, it could no other way have been exalted to that Dignity which it now enjoys: and the Soul is requited for this Condeſcenſion, becauſe there is no other means, as far as we can imagine, by which we could have attain'd that Knowledge which we have now of the Nature of Matter, but by this intimate Conjunction with it.

Your ſecond Objection is very unable to do you ſervice, for it offers only a faint Proof of Indentity of Eſſence from the Sympathy which is perceiv'd to be betwixt indifferent things. We cannot but grant that the Union of the Soul & Body is very ſtrict, and that the Soul is by this cloſe connexion much ſubjected to the Laws of Corporeal Nature, and forc'd to have a deep ſenſe of Bodily Infirmities; by which the All-wiſe Creator hath engag'd it to take care of the Body, and to relieve its Neceſſities, being partly its own. By this Union alſo the Soul is made able to command the Body more eaſily, and at pleaſure to communicate its own vertue into the ſeveral parts thereof, by which means this Compoſition is made a moſt rare Automatous *Machina*: And whilſt the Soul is made very ſenſible of the Perturbations which happen in the Animal Spirits, the Corporeal Paſſions are made a Trial of our Wiſdom (we being put to learn carefully to diſtinguiſh betwixt thoſe Motions which

we find deriv'd into our Bodies from our own Wills, and thoſe Impreſſions which the Soul receives from the Bodily Temper) and alſo an exerciſe and aſſurance of Vertue; when the Soul is able not to grant that which the bodily Appetite doth not only crave, but makes us alſo feel great pain, whilſt for reaſons which it doth not underſtand we deny it, and ſo prove that we have got a Dominion over the Body, ſince we are not brutiſhly affected with every Paſſion which is rais'd in it by the Motion of Spirituous bloud, nor carried to Action according to thoſe Provocations which are tranſmitted into the Phancie from the Impulſe of External Objects. By which Experiment the Soul proves it ſelf to be of an Immaterial Nature; for though it hath an actual Senſation of a fleſhly Delight, yet by a noble Act of the Rational Will it chuſeth a good which is contrary to fleſhly Pleaſure, and which no Corporeal Faculty is able ſo much as to apprehend. By this which I have ſaid, it is manifeſt that the Soul, though it be not one with the Body, may be capable of thoſe Advantages and Diſturbances which you mention'd; and being diſtinct in Eſſence from the Body with which it is cloſely united, may receive conſiderable hinderances in its Operations from the Indiſpoſition of the Animal Spirits in Sickneſs and old Age, and from the Confuſion of Phantaſms when the Bloud is drench'd too much in Wine, or ſwell'd with groſs Humours, and the Brain clouded with Melancholick Fumes, and the Phancie deprav'd with black Vapours; the Soul remaining untouch'd in the vigour of her Intellectual Faculty, only hinder'd by the Diſtemper of thoſe Inſtruments which ſhe is forc'd to uſe in this Conjunct State. So that the inconveniences which you objected do no more prove that the Soul is weakened in her own Nature, then we can conclude our Foot to be lame, becauſe we halt when one Shoe hath an higher heel then the other. It is not to be expected that, whilſt the Soul is under ſuch diſadvantages, ſhe ſhould perform her uſual Actions as well as at other times, more then that an Artiſt ſhould expreſs his beſt Skill with a bad Tool. But that the Eſſential Faculties receive no damage in themſelves, appears by thoſe regular Operations which ſhe doth again exert when the Body is reſtor'd to its proper Uſefulneſs by the recovery of Health, by returning to a ſober Temper, by awakening from Sleep, and Victory over Apoplectical Diſtempers. Beſides this, we have great reaſon to think our Souls Immortal notwithſtanding what happens to us in Sleep, ſince though they are then ſecluded from Converſe with External Objects, they do frequently, and, for ought we know, alwayes Act; neither do the ſufferings of Mad-men weaken our Faith, ſince though they have extravagant Phancies, yet they Apprehend, which no Material thing can do.

Your Argument taken from that which Dying perſons feel, would ſignifie ſomething, if we ſhould take for truth whatſoever you have a mind to ſay. We know not what Senſation is in the Souls of Dying perſons in that moment when they leave the Body. We muſt grant that which is eaſie to be experimented, that when the Vital Heat is ſuffocated by Putrefied bloud, or exhauſted by old Age, the Members of the Body will receive no Influence from the Soul, and the Immortal Spirit will then go away, as Birds flie voluntarily out of old Neſts; or is forc'd out of an unfit lodging, which afterward will decay by the abſence of the former Inhabitant: But that doth no more prove that the Soul periſheth, then it is true that a Tenant dies becauſe he is turn'd out of his houſe by his Landord.

You added, I remember, that the Soul is not put out, but cut in pieces ſometimes, and ſo muſt needs die. To prove this you urge the Motion which

which remains in the Divided parts of a Body. But you will perceive that this is a very weak Argument, if you conſider that the Activity of the Animal Spirits can eaſily move the Divided parts, till by that Motion they are diſſipated; but it doth not give us any juſt occaſion to think that the Soul is divided, ſince it was prov'd before that it is Immaterial: and this *Phænomenon* is otherwiſe fairly ſalvable, the Soul having a power to withdraw it ſelf intirely into one part, or to go away from the whole, as it pleaſeth, without ſuffering any prejudice by the Diviſion of the bodily Members.

Whereas you phanſie that if the Soul ſhould ſubſiſt in the Separate ſtate, it would be unhappy, being depriv'd of all the Organs of bodily Senſe, and ſo render'd unable to underſtand or do any thing; I crave leave to tell you, that though many of our preſent Faculties muſt needs be buried in a kind of Sleep by Death, and though the particular deſcription of the Future ſtate in which our Souls ſhall be after their Separation from the Body, doth by many degrees tranſcend the capacity of our Reaſon, and that God hath not ſupply'd that Defect with the clearneſs of Revelation; yet being fully ſatisfied as to the Exiſtence of our Souls after Death by the fore-mention'd Arguments, I am not diſpleas'd that the Happineſs of my Future ſtate is ſo great that I cannot now comprehend it: and as I truſt the Goodneſs of God for my Felicity, ſo I leave the Manner of making me happy to his Wiſdom; not doubting but he will beſtow upon the Soul, or awake out of it, Faculties ſuteable to that condition. And ſince the Soul is an Intelligent Principle, and contains in it ſelf a power of univerſal Perception, by which it now underſtands what is repreſented by the Organs of Senſe; ſo when it is deſtitute of theſe Inſtruments, it may well enough perceive after ſome more tranſcendent manner in a degree proportionable to that which we attribute to God and Angels. He who made our Souls can eaſily give them, when they are out of theſe Bodies, the Species of all things which will concern us to know, if we did not underſtand them before, or to remember, if we did. That becauſe they cannot act as they do now, therefore they ſhall be able to do nothing at all, is an Argument no better then this, A man cannot ſing, becauſe his Lute is broke. A Country Clown doth ſcarce underſtand any other uſe of his Hands then to plow, to dig, to ſow, to reap, or to thraſh; but he would be laugh'd at if he ſhould affirm that there were no other beſides theſe: for we know to what excellent Imployments they are put by Luteniſts, Painters, and other Artiſts. And we may rationally think that there are noble Operations in the other State of which this Principle is capable, ſince it doth declare an admirable Capacity at preſent; and ſo there is no fear that we ſhall be idle in the other World. That diſconſolate Solitude which you talk'd of is as little to be dreaded; for the Ethereal Regions muſt needs be ſo well Peopled, that we cannot eaſily be alone, and the Companions to which Good Souls will then be gather'd are ſo deſirable, that they will have no great mind to return hither.

Whereas you ſaid that if Souls be Immortal, it is ſtrange that they are unwilling to leave the Body, and that if they be deſtinated to a happy condition, it is impoſſible but they ſhould rejoyce in the near approches of that Felicity to which Death doth tranſport them; I muſt deſire you to remember that this World is poſſeſs'd by two ſorts of Inhabitants, Good men and Bad. Bad men do not deſire to leave their Bodies, neither is there any reaſon why they ſhould; for though their Souls are Im-

mortal by Nature, yet they must be unhappy by the appointment of Justice. They deny there is any Future state, and heartily wish that there were none, because they know that they have no share of Felicity in it. They are afraid to die, lest they should be punish'd: So Malefactors are unwilling to leave the Prison, because then they are carried to Execution. But this is no Argument against the Immortality of the Soul, or the Naturalness of those Desires which we have of it, since we know that men do sometimes make the Life which they enjoy, in this World undesirable, though Naturally it is very dear unto them. Good men are not only willing to resign this Life, but some have most passionately desir'd that they might. History doth supply us with various Instances of Excellent Persons, who have esteem'd the time of their Dissolution the *Epoche* of a better Nativity, and have protested to their Friends an absolute unwillingness to run the course of their Terrene Life over again: and these not Calamitous persons wearied with the Miseries of the World, who like vex'd Gamesters throw up their Cards, not because they have no mind to play any more, but because their Game is bad: No, * *Synthnesion*, such as have enjoy'd all the Delights of this present World, and they have had such a clear Presage of their Future Bliss, that they complain'd of Death only for those Delays by which they thought themselves kept from the Possession of Immortal Joys.

* One who thinks the Soul to die with the Body.

It is true that Naturally we have an unacceptable Sense of our Dissolution, which proceeds partly from the long and intimate Commerce which we have had with the Body, and is one of the most considerable Imperfections which we contract by the Incorporation of our Souls, and is highly increas'd in all who have plung'd themselves deep into the love of Sensual Pleasures, prevails much in Melancholick Tempers, and shakes weak Believers who have taken pains to know the reason of their Faith, or to prepare themselves for the Future state which they pretend to believe. But as it is fit that we should willingly stay in the Body till our work be finish'd, so the difficulties which attend our Departure from hence are easily conquerable by all Good men, who are usually so far from fearing Death as a considerable Enemy, that they do many times court it as a serviceable Friend.

That which you suggested against the Reality of a Future Life from the not-returning of the Dead to give us Information concerning it, hath been often urg'd, but for the most part insolently, and alwayes falsly. Will not men believe what is true, except they be told by such Messengers as they require? We know not what Laws are appointed to such as are remov'd into the other World; but we may reasonably think that they cannot go whither they please, or do what they will. Must blessed Souls leave their repose to inform those concerning Truth, who are such Infidels that they will not believe their Saviour? If the Damn'd Spirits be suppos'd to have so much Charity, which is very unlikely, yet how is it possible that they should shake off their Chains of Darkness, and break out of their Prisons, to come into the Regions of Light, to preach Immortality? You ought to remember, *Synthnesion*, that God hath indulg'd our weakness and sent many from the other World to give us notice of the certainty of a Future state; the Saviour of Men being the chief Instance of this Favour, who appear'd in Life after he was Crucified, and shew'd himself to many hundred Witnesses, whose Testimony is beyond all exception.

But to make an end of this Discourse; I grant, as you said in your last words,

words, that notwithſtanding all the Satisfaction which God hath offer'd in this particular by the Demonſtrations of Reaſon and the Confirmations of his Holy Goſpel, Infidels do ſtill pretend want of aſſurance as to the truth of a Future life; and having objected the obſcure notice of what they ſhall be hereafter, think they have ſufficiently warranted their preſent Senſuality againſt all juſt Reproof, and, by a Philoſophy fit for Beaſts, conclude, that becauſe they have no Souls, they ought to indulge their Bodies in their moſt brutiſh Appetites. But the defect of their Diſcourſe is manifeſt in this, that they judge themſelves to be rare diſcerners of Truth, becauſe they do not believe it; that they have great Wits, becauſe they are able to make Sophiſtical Cavils againſt that which they have ſcarce ever took into their thoughts but with a purpoſe to oppoſe it; and eſteem themſelves wiſe in running the greateſt hazard in the world, though they have not ſpent much time in weighing the ſlightneſs of thoſe Reaſons for which they do ſo, nor have conſider'd with a juſt ſeriouſneſs how infinitely the ſolid Happineſs of an Immortal ſtate doth exceed thoſe fleſhly Pleaſures which they hold upon uncertain terms, the longeſt Date of their Fruition which is poſſible being only a very ſhort Life.

Here let me tell you, *Synthneſcon*, one thing which hath been obſerv'd by many wiſe men, That ſeeing the Credibility of an Immortal ſtate doth exceed all the Probability of their bold Conjectures by as many degrees as the Bliſs of Heaven tranſcends the vain Pleaſures of a Senſual life, it muſt needs be ſome extravagant love of ſuch Liberties as are inconſiſtent with other Articles of Faith which are joyn'd with this of Immortality; and which are repugnant to thoſe Conſequencies which follow from this Principle, which makes them ſo boldly to expoſe themſelves to the danger of an Eternal Miſery by Unbelief. It is a known Rule, that ſuch as live Viciouſly will endeavour to believe Falſly; and therefore I would adviſe you, inſtead of a buſie purſuit of needleſs Arguments, to ſeek a confirm'd ſenſe of the Truth of the Soul's Immortality, by living conformably to thoſe Innate Principles of Vertue which ſhine in ſerene Spirits, and to await that clear Aſſurance which is darted into Holy Minds with thoſe heavenly Rayes of Divine Light which do frequently appear in all purg'd Souls: and when you enjoy your Faculties in a pacate temper, think with your ſelf whether it be probable that the moſt good God will ever quench or diſſatisfie thoſe ſincere Deſires which his Goodneſs hath produc'd in his true Friends, and which makes them not only to know, but to love their Immortality, not only to believe, but to delight in their Faith, hoping to enjoy God after Death more then before. Thoſe who find their Souls enamour'd with the Divine Goodneſs, are not only prepar'd for the Celeſtial Joyes of which that holy temper of Soul can never be deſtitute, but have alſo an intrinſecal Aſſurance from the Principle it ſelf; being enabled by the Power of it, notwithſtanding the Violence of all Corporeal Aſſaults, to prefer the pure Delights of Vertue before all muddy Contentments of ſenſual Pleaſure, and to eſteem the generous Satisfaction of an Honeſt Mind infinitely above the greateſt of thoſe baſe Advantages which are Viciouſly obtain'd.

Here *Ariſtander* broke off his pleaſant Diſcourſe, and the Company began to withdraw. * *Medenarete*, converted by *Ariſtander*, or rather conquer'd by Truth, took her leave with this Complement; I humbly thank you, moſt noble *Ariſtander*, for all the Courteſies which I have receiv'd from you; and I proteſt to you, that I think it a Favour infinitely

* *One who eſteems Vertue nothing.*

greater

greater to be at this time redeem'd from the Errors of my Mind by your charitable Converſe, then to receive my Brother ſafe from that Danger in which yeſterday he muſt have loſt his Life, if it had not been for your benigne Aſſiſtance. [a] *Synthneſcon* being oblig'd to wait upon his Siſter to her Lodging, went away with her; but he made firſt a Declaration of his Thankfulneſs and Love to *Ariſtander* with ſuch an affectionate Air, that thoſe who looked upon him could not but think that he would much rather have ſtay'd and died with him, then have felt the moſt unpleaſing reſentment of his Departure. *Bentivolio*, [b] *Panaretus* and [c] *Athanaſius* would have taken their leaves too, but *Ariſtander* would not permit them. His Chirurgeons telling him that it would be convenient for him to retire from Company becauſe he had not many Minutes to live; Nay then, ſaid he, I will improve them as well as I can: and having ſpent ſome time in Diſcourſing with his Friends, he call'd for his two Sons, [d] *Calliſtus* and [e] *Hilarion*, and gave them his Paternal Bleſſing; but before he ſuffer'd them to take their laſt leave, he entertain'd them with this ſhort Speech.

a *One who ſuppoſes the Soul to dye with the Body.*

b *All-vertuous.*
c *Immortal.*

d *An excellent perſon.*
e *One of a Chearful Temper.*

The Speech of a Good Man dying to his Children.

Since God doth allow you my Preſence but for a few Minutes, I would give you ſome Directions for the better guidance of your Future Life, which I hope you will obſerve with no leſs care then if I were preſent with you in thoſe moments wherein you ſhall have occaſion to uſe them. You are now arriv'd at that Age which makes you capable of governing your ſelves according to Reaſon, and therefore it is requiſite that you ſhould now deſign to your ſelves as the end of your Life that Felicity of which your Nature is capable. It conſiſts in a ſerene Tranquillity of Mind during the time of this ſhort Life, and in a juſt Preparation for thoſe higher Joyes which await all Good men in the Eternal World when they leave theſe Bodies. Thoſe who propound no ſet End of Life unto themſelves ſeem to be born to no purpoſe, and live by chance; and ſuch as deſign a lower matter then that which I have nam'd muſt needs live vainly.

Having ſeriouſly conſider'd this Direction, and fix'd your Reſolutions concerning thoſe Things which you are to do according to it, make all your Actions one continued Operation, that is, one Chain of Means faſt link'd together, which you muſt alwayes uſe, to make your ſelves Maſters of your End. The Deſign is ſo conſiderable, that it is fit you ſhould refer the Endeavours of your whole Life towards the Accompliſhment of it.

For the good Government of your Life, you muſt remember that it is principally neceſſary that you learn to know your ſelves: For the true underſtanding of your own Nature is the firſt Foundation of all wiſe Thoughts and prudent Actions. When you enquire concerning your ſelves, you will find that you are Created Beings conſiſting of a Reaſonable Soul joyn'd with a Fleſhly Body, appointed by your Maker to live in the Society of Neighbours like your ſelves.

Whilſt you perceive you were Created, you cannot but think it is the moſt worthy Action of your Life to endeavour to know your Creator, and when you know him, to honour him; which you ſhall then do when you make your ſelves like unto him in all his imitable Perfections; if you love him above your ſelves and all other things, if you obey his Commands with humble Sincerity, ſubmit to his Providence with a chearful Patience, and labour as much as you can to make him known and lov'd by others. You are oblig'd to this, becauſe you have not only receiv'd your Being from God, but do depend intirely upon his Good will for

all

all those Blessings which make you Happy in this and the Future state. It is necessary also to your Tranquility; for if you neglect this Direction, the Peace of your Mind will be disturb'd with the sense of your Ingratitude, and you will alwayes fear the just wrath of that potent God whom you have disingenously slighted.

Whilst you consider the Parts of which you consist, you will find that they are not equal in Dignity, but that the Soul doth far transcend the Body, and which will therefore require your more careful Observance of it. The Soul is of an Immaterial Nature, and Immortal in its Duration, and therefore you must value its Concerns as things of greater Worth then those which relate to the Body. It is principled with an essential Love of Vertue, which you must never oppose; for if you do, it will alwayes condemn you: You will discover also that it is accomplish'd with different Faculties, which you must learn to order prudently, or else the state of your Thoughts and Actions will be confounded.

Your chief Faculty is *Understanding*, which is a Principle capable of all Knowledge; and you must make it your care to perfect it with that Wisdom which consists in the Knowledge of God and his Works. But of all Pieces of Learning be sure you be not Ignorant in Moral Philosophy, for that will direct you in the Practice of your Duties, and so conduct you in the true way to your Happiness.

To this Power God hath added *Sensitive Appetite*; which is prudently put into our Nature as a necessary Preservative of our Subsistence. For since there are many things which we continually need to support our Being, by our *Concupiscible* Faculty we are prone to desire that sort of Objects; and some things being hurtful to our Nature, we have an *Irascible* Power, which upon the Perception of any Adverse Object is ready to make Resistance.

But because the *Sensitive Appetites* are in themselves blind Powers, and may do us much mischief if they be irregularly applied, you must alwayes make these lower Faculties yield Obedience to *Reason*. For you must know that besides the two fore-mention'd Principles there is also bestow'd upon us a Power of *Deliberation* and *Choice*, by which we are made as it were Tutors to our selves: and therefore we ought frequently to consider whether that which we *desire* or *refuse* doth promote our Happiness; and whether that which seems to please us be not a real Evil, though it appear in the form of Goodness; and by a wise Authority which is put into our hands, so to regulate our *Appetites*, that they oppress us not with the Excesses of *Vain Desires*, or torment us with the Madness of wrathful Passions. By the good use of this Choice you may obtain that Excellency which is call'd *Vertue*: And this you ought to seek above all the Pleasures in the World, because it is the highest Perfection of which we are capable, and is absolutely necessary to our Tranquillity, the state of *Vice* being alwayes a Discomposure.

Since you are made to live in the Company of others like your selves in Nature, the pleasure of your Life depends very much upon friendly Society, and therefore you must endeavour to preserve an intire Charity with all your Neighbours; and as you hope to be lov'd by others, you must love them so truly, as never to do that to them which you would not have them do to you.

The Rules which concern the ordering of your Actions in all Cases are very many, because the Circumstances which make various Cases are in-

infinite; and therefore I cannot give you a perfect Catalogue of them all; but you are sufficiently supplied with the Holy Gospel of our Saviour, which I commend to your frequent perusal, and charge you to read the Commands which you find there as Indespensable Laws, not to be talk'd of, but obey'd. You will hear also soft Whispers from your own Souls, telling you truly what you ought to do in most Cases. I have left you some particular Assistances in writing, which will direct you amongst other things what Books to read. The Rules which you will be able to frame to your selves by so many Helps, you must learn by Experience to apply prudently to all Emergencies of your Life. At present I shall only acquaint you with a few Directions which come into my Mind.

Perform all loving Obedience to your Mother, whom I have made your Guardian, knowing that now you must look upon her as your Father too. Begin as soon as you can to accomplish your selves with those Perfections of which you are capable, remembring that Youth is a very Imperfect thing, and that the Future Hopes of young men do so much depend upon an early Care, that the neglect of it doth alwayes make the Happiness of their after-life difficult, and in some cases unattainable. Whilst you are young, you must be afraid of your selves; for that Age is so inconsiderate, that though it most needs Advice, yet it least regards it. You know not by how many Years your Life is measur'd, and therefore make such use of your present Time, that you may not be prevented by Death or hindered by Diseases from doing that which is proper to your respective Ages. Take pains to adorn your selves with all the decent Qualities which may make you acceptable to Wise and Good men. Be not discourag'd with any Difficulties which you meet in the beginning of your Endeavours, neither despond upon the perception of your Imbecility; remembring that there was a time when the most famous Philosophers could not read the Alphabet. Let nothing rifle the Modesty of your Souls, which is a connate Preservative by which God hath fortified you against many Enormities. Keep the Virgin-purity of your Souls unspotted. If you consent to sin, you will run into those Errours which you will never be able to forgive your selves whilst you live. Bestow so much care upon your Body as will make it a fit Instrument for a thoughtful Soul. Know the Proportions of your Meat, Drink, Sleep and Recreations, and do not exceed them. Abhor Idleness as the Mother of innumerable Sins; but in toilsome Labours remember that the frail Body is not able to hold an equal pace with an Immortal Spirit. Neglect not Decency in your Apparel, Gracefulness in your Gestures, or Handsomness of Speech; only be sure to avoid Vanity in them all: I would not have you sordid, or affectate. Take heed of contracting any foolish Habit, because it is not only a Deformity, but hard to put off. You must alwayes take an especial care with whom you associate your selves; for you can no more promise your selves to come away unhurt by Evil Company, then you can assure your Health in a Pest-house. When you think of disposing your selves in a particular way of Life, take that course to which you are most naturally inclin'd; a particular Disposition is an Indication of Fitness: and when you have engag'd your Thoughts, endeavour at a moderate Perfection of Ability to discharge your Undertaking. You must not think that you are come into a World where nothing is to be suffer'd, and therefore inure your selves betimes to bear little Hard-ships: and since you will be tempted with Flatteries from the way to true Felicity, be sure you have a watchful Eye against the Delusions of Sensuality. Take heed of being

being enſlav'd with a fond Self-love, and of being abus'd by the troubleſome effect of it, Self-pitty, or depreſs'd with too affectionate a ſympathy with the mortal Body. Endeavour to get Knowledg, conſidering that an Ignorant perſon is but a blind Beaſt; yet eſteem humble Obedience infinitely above the greateſt Knowledge, and be ſure to affect Goodneſs more then Honour or Riches. When you are tempted to be proud, remember the fallen Angels; and when you perceive Humility diſparag'd, think of your Saviour. Check the firſt Reliſhes of Self-excellency which you find in your Souls; if they grow Vigorous, they will ripen into Arrogant Thoughts and Deportment.. When men ſpeak of Honour, know that they uſually miſtake it; for they make many vain things the Foundations of that which proceeds only from Vertue. In your Actions propound to your conſtant Imitation one or two noble Examples, and think often whether that which you do would pleaſe Brave men; and judge it a great matter to deſerve the Eſtimation of thoſe who are Good, and account it a pitiful Weakneſs of Mind to fall out of your own favour by the Diſapprobation of thoſe whom you cannot but deſpiſe. Look upon Contentment with your Portion as the greateſt Inheritance which was ever enjoy'd in this poor World; and having a moderate Eſtate be thankful, and know that there only the pureſt Tranquillity is to be found. Be obliging in your Deportment; and according to that Revenue which God ſhall beſtow upon you be Charitable to the Poor; and let the Meaſure of your Alms be above the twentieth part of that which you yearly receive. Avoid Envy in your way of Life as far as prudently you may; if you have any thing that is Excellent, you ſhall be ſure to meet it, and it is a very troubleſome Devil. Be ſtrict in the Obſervation of Temperate Rules; for Sobriety is the beſt ſort of Phyſick, and health obtain'd by it, one of the greateſt Pleaſures in the World. Reproach none for their natural Imperfections, and let the Deformity which appears in the Evil Manners of others alwayes endear your own Vertue to you; and when you ſee the Unfortunate Examples of dreadful Falls in many whom you thought ſafe, learn to ſecure your own Station. Remember that by reaſon of Ignorance, Incogitancy and Vicious Inclination men do themſelves more hurt then they ſuffer from others; and therefore learn to watch your ſelves more then others, and to be leſs angry at others then your ſelves. Underſtand your Concerns your ſelves; and when you are forc't to ask Advice, take heed that the Perſon whom you conſult have no Intereſt in your Affair; for that will warp his Counſel to your prejudice. Overcome all thoſe Apprehenſions which you are ready to entertain from the doubtfulneſs of Publick Accidents by Faith in God's Providence; and ſecure your ſelves againſt the Diſturbance which may ariſe from any thing which happens in your private Affairs, by remembring that you ſhall have need of Patience as long as you ſtay in the World. Be alwayes true to your Conſcience, and the good Teſtimony of that will ſecure your Peace againſt the moſt malicious Calumny. Be conſtant in the Obſervance of all Vertuous Rules; and when your Goodneſs is become Habitual, it will be a Torment for you to Sin. Contradict not your Principles at any time, in hope to make an Excuſe. Company was never appointed as a Toleration for Vice; and in Solitude it is a Baſeneſs not to reverence your ſelf ſo far as to make you aſhamed to do that which is evil in your own Preſence. What you underſtand to be your Duty, do; remembring that Knowledge without Practice doth us no more good then Indigeſted Meat, and that the vain Renewal of ineffectual Purpoſes is the ſign of a Contemptible Spirit. When you find a convenient Opportunity to

promote your Happineſs in any Inſtance, make uſe of it; and do not believe that being ſlighted it will alwayes come when you are pleas'd to call for it. When you begin to be weary of any laborious Attendance to which you are engag'd by Vertue, quicken your Induſtry with the Hopes of that vaſt Reward which is promis'd to the Diligence of Good men in the Preſence of their Saviour: and when you find your work hard, pray to that good Spirit which is alwayes ready to aſſiſt all ſincere Endeavours. Think often that when the Judge of the World ſhall appear, many will be condemn'd; and take heed leſt you be of that Number.

And now, becauſe my Death approches, I will make an End of my Diſcourſe. I know Dear Children, that you have a great Love for me, and that you think your ſelves not a little oblig'd to me for the Care which I have taken of you ſince you were born; and therefore let me tell you that you ſhall expreſs your affectionate Gratitude in a way moſt acceptable to me, if you conform your Lives both to theſe Principles and thoſe other Counſels which upon various occaſions you have receiv'd from me. Thoſe Children which imitate the Vertuous Examples which have been given them by their Parents, and yield obedience to thoſe Excellent Rules which their Love endeavouring to ſecure their Happineſs preſcrib'd to them, do more honour their Anceſtors, then if they celebrated their Funerals with the moſt pompous Obſequies, and endeavour'd to keep their Memories freſh with Anniverſary Feaſts. Honour me thus, my Sons, and then after my Death I ſhall live in you. I do the more earneſtly require this ſort of Thankfulneſs from you, becauſe I can aſſure you that I never took any great content in looking upon my ſelf as a *Father*, but that I hoped to leave *Children* in the World which would become Examples of pious Vertue when I am gone.

Thus did the good [a] *Ariſtander* diſcipline [b] *Calliſtus* and [c] *Hilarion* with the ſame Temper which was in old *Cato* when he read Lectures to his Son, and with the Affection which great *Tully* expreſs'd when he wrote his noble Epiſtles to young *Cicero*. And now Death, which had hover'd about him a good while, made his neareſt approch, and allow'd him only time to reſign his Soul to his Maker with a pious Prayer; after which *Ariſtander* took a chearful leave of the World.

a *A very good Man.*
b *An Excellent perſon.*
c *A chearful Man.*

Within a few days the Gentleman who was ſent into *Theoprepia* return'd, and brought word that the Queen, the Princeſs and their Companions had arriv'd ſafe at [d] *Hipponix* but being unwilling to make any long ſtay there, were now come within a days Journey of [e] *Poliſtherion*. The next Morning *Alethion*, *Theoſebius* and their Attendants went out of the City to give them that Honourable Reception which was due to the Quality of their Friends, and which their own high Affections commanded them to perform. Having met them at [f] *Callicarpus*, a place where *Alethion* had appointed to dine, it is not to be imagin'd what exceſſive Joy poſſeſs'd their Souls; but the Teſtimonies which they gave of their mutual Sentiments were ſo expreſſive, that they ſignified it to be as great as it is poſſible for Humane Nature to experiment. It is not eaſie to repeat the Diſcourſes which paſs'd amongſt thoſe Noble Friends at this happy Encounter, but they were all correſpondent to the greatneſs of their Affections and the Extraordinary Occaſion of their Meeting. The Queen-Mother of *Theoprepia* took both the Princes into her Arms at once, being tranſported with a Rapture of Joy to ſee *Theoſebius* in ſafety, and [g] *Alethion* in his Kingdom; and having given breath to her Paſſion, with a thankful Apoſtrophe which ſhe made to God ſhe diſmiſt them from her affectionate Embraces. *Alethion* went towards [h] *Agape*; and ſhe ſeeing the Prince

d *A Haven like a Horſes Hoof.*
e *The City of Beaſts.*
f *Fair Fruit.*
g *Truth.*
h *Charity.*

Prince whom she tenderly lov'd, and for whose Happiness she had made a thousand Prayers, threw her self into his Arms, and expres'd her Endearments in Tears. [a] *Theosebius* and *Alethion* seeing *Urania*, the Excellent Sister of those two Incomparable Brothers to whose Friendship and Valour they were both much engag'd, paid her that Respect which was due to her own Vertue, and the Obligations which were laid upon them by two whom she lov'd as much as her self. *Bentivolio* and [b] *Panaretus* perform'd their humble Salutes to the Queen and Princess, and were receiv'd by them with Acknowledgments sutable to their Merit. *Urania* embrac'd her Brothers, and they her, with such a passionate Tenderness, that it suspended the Power of Discourse, and their Silence did plainly signifie that the Satisfaction of their Minds was too big for words. The rest of the Company entertain'd one another with all the affectionate Expressions that Love and Civility was able to make. The two Kings conducted the Queen, the Princess and the other Ladies to the House which was made ready for their Entertainment, and after Dinner accompanied them to *Polistherion*: and being willing to gratifie the Love of the People, who did earnestly desire to see these Illustrious Strangers, they rode through the Sreets of the City on Horse-back: which bestow'd an extraordinary Contentment upon all Beholders, there being none who saw King *Alethion*, who did not find themselves sensibly concern'd in the Alteration of his Fortune, and who did not pay a great Reverence to the Presence of the King, and those Princesses who had receiv'd him with so much Friendship in time of his Banishment.

[a] *A worshipper of God.*

[b] *All Vertuous.*

Here the Reader may possibly expect that I should proceed to relate that which happen'd in *Theriagene* after this peaceful Victory: but I can only acquaint him that I have been told, that within a few days the Princess *Agape* was married to *Alethion*: that *Theosebius* prevail'd with *Urania* to become his Queen; that *Bentivolio* and [c] *Theonoe*, *Panaretus* and [d] *Irene* were married also the same day; and that the magnificent Pomp of these Weddings was so Illustrious, that *Truth* and *Love*, *Wisdom* and *Goodness*, *Righteousness* and *Peace* seem'd to have taken *Bodies*, and to have descended from their Celestial Mansions to celebrate their Nuptials upon Earth. It was reported also that *Bentivolio* and *Panaretus*, after some days spent with great delight in *Alethion*'s Court, retir'd with *Theosebius* and *Urania* into the lower *Theoprepia*; and that after *Alethion* had setled his Kingdom, he and *Agape* made a Journey to *Phronesium* to visit their Brother and all his noble Company, and after some time spent there in the Praises of that God who had confirm'd them in so much Happiness, and in the rare Contentments of a most delightful Conversation, they went away all together to the Royal Court of the great King [e] *Abinoam*, which is in the Higher *Theoprepia*.

[c] *Divine Mind.*

[d] *Peace.*

[e] *The Father of Delight.*

But because I am not yet perfectly inform'd concerning the Ceremonies which were us'd at those Glorious Marriages, the manner of their Reception by *Abinoam*, and the way of their Life in his Court; I must entreat my Reader to have the Goodness to pardon me, though I break off my History and sit down here, for at present I am able to follow my Hero's no further.

The End of the Sixth Book.

AN

ALPHABETICAL INDEX:

In which the obſcure Words of this Book are explained, and Directions given by the Letters in order concerning the principal Subjects which are particularly diſcours'd of, that ſo any may read what they pleaſe. For though I do not think the Meaning *of this Treatiſe any Abſtruſe buſineſs; yet becauſe the ſenſe of* ſome Words *may peradventure be lock'd up from ſome Readers, who underſtand* Things *better than* Names, *I have put this* Key *with the* Book. *Alſo for the ſake of the ſame Perſons, and being deſired to do it by the* Stationers, *I have put the Interpretation of the moſt Conſiderable* Names *in the* Margin, *that they might not for every Word be forc'd to apply themſelves to this Table. Since the Treaſure is but ſmall which is hid here, I am unwilling that any ſhould be put to much trouble in ſeeking after it. This alſo I thought fit to add, That thoſe things which are more largely diſcours'd of are mark'd in the Index with an Aſterisk prefix'd; and that where the Letter* (b) *is put to the Figures, it ſignifieth the Second part of this Hiſtory.*

A

Baddon, אבדון, *Deſtruction*; but *Apoc.* 9. 11. it is rendred Ἀπολλύων, *a Deſtroyer*, ὁ πολεμιωτὸς Δαίμων, *a murtherous Spirit*, who was (as our Saviour ſaith, *John* 8. 44.) ἀνθρωποκτόνος ἀπ' ἀρχῆς, for he murthered Mankind with a Lie. A name properly expreſſing the Nature of the Devil, who is a malicious Enemy to Humanity. See *Aſmodeus*.

Abinoam, אבינעם, *the Father of Pleaſures*, God, the ſpring of Delight.

Abulus, Ἄβουλος, *an Inconſiderate* raſh man, One that acts without due deliberation.

Achamoth, from חכמות *Wiſdom*: A name of which the old *Gnoſticks* made an arrogant uſe, for they boaſted themſelves to be Children of Election, ὑπὸ ἐγκύπτας τὸ σπέρμα τῆς Ἀχαμὼθ, and born of *Achamoth*; *Epiphan. Lib.* 1. *Tom.* 2. and therefore thought themſelves ſo much better than others, that the worſt of them was worthy to be a תחכמוני, a Teacher of Wiſdom to all the World.

Achreſtus, Ἄχρηστος, an *unmerciful* cruel man, *Bentivolio's* Jailour. *Good will* is impriſon'd in hard Hearts.

Achthedon, Ἀχθηδών, *Grief*.

Acolaſtus, Ἀκόλαστος, an *Intemperate* perſon, undiſciplin'd and of unſubdued Paſſions.

Acraſia, Ἀκρασία, *Intemperance*, Incontinence, Impotence of Soul.

Adicus, Ἄδικος, an *Unjuſt* man.

Adynaton, Ἀδύνατον, *Impoſſibility*; One of the Hypocrite's falſe Pleas, who, when he ſins, thinks to excuſe the matter, by ſaying that it is not poſſible to obey God's Commands, and That Chriſt's yoke is heavy and pincheth his neck.

Affliction, no juſt cauſe to doubt of God's Providence. To Good men they are alwayes παῖδευ σωτηρίας, γυμνάσιον ἀρετῆς, καὶ τῆς ψυχῆς ἄσκησις.

Publick *Afflictions* disburthen the World of the heavy load of Incorrigible ſinners; ſo *Eurip.* in *Hell*.

Θανάτους τ' ἴσχειν ὡς ἀπαλλοίην χθονὸς
Τὸ πλεῖστον ἤδη πῶν, ἀφόρου φλαύρου μέλος.

So God makes his Judgements Κοινὰ Ἀλεξιφάρμακα, Common Antidotes againſt the Poyſon of Wickedneſs, which is encreas'd by Impunity.

Aganaction, Ἀγαναχτῶν, One that is *angry*.

Agape, Ἀγάπη, *Love*, the Daughter of *Phronesia*, *Wisdom*. True Prudence is never destitute of Divine Charity.

Agatha, a *Good Woman*.

Agathorryton, Ἀγαθόῤῥυτον, *flowing with Goodness*; a proper Epithet for God, who is an inexhaustible Fountain, continually sending forth waters of Life.

Ἀλλ μοι Ψυχὰ, ποῖσι
Ἀγαθορρύτοιο πηγᾶς.

Plotin calls Him Πηγὴν ζωῆς, Ἀρχὴν ὄντ⊙, Ἀγαθῦ αἰτίαν, Ῥίζαν ψυχῆς, The Spring of Life, the Beginning of Being, the Cause of Goodness, the Root of the Soul; as *Pythagoras* before,

Πηγὰν ἀενάου φύσεως,
The Fountain of everlasting Nature.

Agazelus, Ἀγάζηλ⊙, *full of Emulation*. In the III. Book it is put to express those Intemperate Heats, which do often scorch mens Spirits, when they are set on fire with uncharitable Contentions about Matters which are of lesse moment in Religion. 96

Agerochus, Ἀγήρωχ⊙, a *proud* and *Insolent* Person.

Agnoia, Ἄγνοια, *Ignorance*.

Agon, Ἀγών, *Strife*, The Valley of Tentation is so call'd in the beginning of the IV. Book, in which there is a large Description of the Contest and Victory of a good man over bodily and spiritual Tentations. 110

Akeraea, Ἀκήραι⊙, *Unmix'd*, *pure*. Here it is put for *Simplicity*, the Inseparable Companion of true Godliness.

Alazon, Ἀλαζὼν, a Vain-glorious *Boaster*.

Alborach, *Mahomet's* Ass, upon which he pretended that he rode into Heaven.

Alcinous, from Ἀλκὴ and νῦς, One who hath *Strength of Mind*, Greatness of Understanding.

Alethea, Ἀλήθεια, *Truth*, the Sister of *Charinda*, *Charity*.

Alethion, from the fore-mention'd word. In his Person you have an Excellent Prince describ'd, a Defender of Truth and Lover of Vertue represented. 30. b

Alethologus, Ἀληθὴς λόγος, *True Reason*, The loving Brother of *Pistalethes*, i. e. *True Faith*. Their good agreement is declar'd. 127

Alexander, that subtle Cheat, who abus'd the *Paphlagonians*. He is painted to the Life by *Lucian* in his *Pseudomantis*.

Allusions, by which Familistical Enthusiasts endeavour to corrupt the Gospel of our Saviour μετασυνθέτῳ σοφίᾳ, as *Epiphanius* complain'd of the Gnosticks, and which made the good *Polycarp* say (*in Epist. ad Phil.*) ὃς ἂν μεθοδεύσῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, πρωτότοκός ἐστι τοῦ Σατανᾶ, He that frames the words of the Lord to his own private fancies, is the first-born of Satan.

Alopex, Ἀλώπηξ, a *Fox*.

Alypia, Ἀλυπία, *Indolentia*, *Freedom from Grief and Care*. The Goddess of *Piacenza*.

Amaranth, Ἀμάραντ⊙, *never withering*. An Herb so call'd from the lasting Vigour of its Flowers. *Pliny* sayes that it bears purple Ears or Flowers, of which, because they will keep fresh a good while, they us'd anciently to make Garlands. *Lib. 21. cap. 11.* It is us'd here to signifie the ever-flourishing glory of Perseverance in Vertue.

Amasia, a *Lover*.

Amerimnus, Ἀμέριμν⊙, One *free from* troublesome *cares*, the chief Bishop of *Eusebia*, serving God ἀπερισπάστως, without distraction. An undivided Soul, wholly devoted to Heavenly Studies and Divine Employments, which are broken by worldly solicitudes.

Ametameletus, Ἀμεταμέλητ⊙. I have given that name to a true Convert, because his true Repentance will never be repented of; Μετάνοια ἀμεταμέλητ⊙, as St. *Paul* calls it, which is, when a man forsakes sin with shame and sorrow. 123.

Amiantus, Ἀμίαντος, *Immaculate*, free from spots.

Amphibius, Ἀμφίβιος. I have call'd Pirats *Amphibians*, because they live, as indeed all Mariners do, like the Ζῶα ἀμφίβια, sometime upon the Land, sometime in the Water.

Amphilogia, Ἀμφιλογία, *Ambiguity of Speech*, Controversie.

Amphisbeton, Ἀμφισβητῶν, One given to *Controversie* and Debate.

Amyntor, Ἀμύντωρ, A *Helper*.

Anaidea, Ἀναίδεια, *Impudence*.

Anaides, Ἀναιδὴς, *Impudent*.

Anaeschyntus, Ἀναίσχυντ⊙, *Impudent*.

Ananephon, Ἀνανήφων, *One that returns to Sobriety* and soundness of Mind from the deep sleep of sin.

Ananke, Ἀνάγκη, *Necessity*. It is such another Excuse as *Adynaton*, He which pleadeth that the Divine Commands cannot be observ'd, induceth a Necessity of sin.

Anaxagathus, Ἄναξ ἀγαθὸς, *a good King*, whose Description is endeavour'd. 27. b.

Anaxanaction, Ἄναξ ἀναξῶν, *King of Kings*. A name proper to our Saviour, who in holy Scripture hath divers Titles of the same Import; for he is call'd ὁ Βασιλεὺς τῶν βασιλευόντων, Κύριος τῶν κυρίων, *1 Tim. 6. Apoc. 17.* 134. I have also inserted the History of his Life, a Summary of his Gospel, and a defence of his Doctrine, beginning. 134. b.

Anchinous, Ἀγχίνο⊙, One *of a ready Wit*, the Servant of a Prudence.

Androphonus, Ἀνδροφόνος, *A Man-slayer*.

Aneceſtus

Anecestus, Ἀνήκεστος, One sick or *Incurable* Diseases, an *Incorrigible* person.

Aneleemon, Ἀνελεήμων, One *without Mercy* and pity.

Anepistus, Ἀνέλπιστος, a *desperate* person.

Angerona from ἄγχω to *Choak* or *Strangle*.

Anonomasta, Ἀνωνόμαστα, which *have no Name*. The *Gnosticks* boasted that they could see such things.

Anopheles, Ἀνωφελὴς, *Unprofitable*. I have call'd the maker of *Talismans* by that name, because of his vain employment. 90. b

Anosius, Ἀνόσιος, a *Wicked* Person.

Anteros, the Rival of *Eros*, from Ἀντιερᾶν which signifies *Rivalry in Love*.

Antholkes, from Ἀνθολκὴ, a kind of *Ismael* in Philosophy, who opposeth all men δι' ἀμετρίαν ἀνθολκὴς.

Anthropia, from Ἀνθρωπότης, *the State of Humanity*.

Antigraphus, from Ἀντιγράφων, One that is *an opposer of the Holy Scriptures*. 94. b.

Antilegon, Ἀντιλέγων, One that *contradicts* others.

Antimater, a *Stepmother*.

Antinomus, Ἀντίνομος, One that is *against the Law*, an Irregular Person.

Antisthenes, from ἀντὶ and σθένος, One that *opposeth strength to strength*. See *Isosthenes*.

* *Antithens*, Ἀντίθεος, *an Anti-God*; ἀντὶ being taken in the same sense as in *Antichristus*.

His Envy and Pride, the Roots of his Treason. 73

His correspondence with *Dogmatizers*. 74.

His high conceit of his Knowledge.

His wild Reflections upon his disappointment. 73.

His Principles in Religion. 76

His Natural Philosophy. 80

His Ethicks.

His Politicks

The Names of his Courtiers. 87.

Apateon, Ἀπατεὼν, *a Deceiver*.

Apateonia, from the foregoing word, the Country where Deceipt is practic'd and prevails.

Apirus, Ἄπειρος, *Inexperienc'd*, *Ignorant*, as many are who undertake to teach others.

Aphrodite, Ἀφροδίτη, the frothy Goddess *Venus*, if she take her Name from Ἀφρὸς because, as the Poets say, she was born of the *Foam* of the Sea: but the Derivation is better taken from Ἄφρων, a *Fool*, as *Eurip. in Helen.*

Καὶ τὄνομα ὀρθῶς, ἀφρογενὴς ἄρχει θεᾶς.

Τὶ μῶρα γὰρ πάντ' ἔστιν Ἀφροδίτη βροτοῖς. i. e *The Goddess doth well begin her Name with* Folly, *for men call brutish Appetites*, Venus.

Aphrodisius, a *Venereous* Person.

Aphron, Ἄφρων, *a Fool*.

Apiston, Ἄπιστον, One that *doth not rashly assent*, but *doubts* till he see reason for his belief: not Imprudently,

——Σώφρονος γὰρ ἀπιστίας ἄκος ἔστιν ἐλπὶς χρησιμώτερον βροτοῖς. *There is nothing more profitable to men then a wise Distrust*.

Appollyon, Ἀπολλύων, *a Destroyer*. See *Asmodeus*. Apoc. 9. 11.

Apronœus, from ἀ and πρόνοια, One that *denies the Providence* of God in the Government of the World. 46. b.

Aquedon, *Eaton*, which *Henry* the sixth *B.M.* honour'd with the Foundation of a Royal College. *In Epistolâ dedicat.* b.

Archibius, Ἀρχίβιος, the *Author of Life*. Which Name I have bestow'd upon those Physicians who by reason of their Knowledg and Vertue are worthy of it; for they are Preservers of Life by a wise application of those Remedies which God hath allow'd against Diseases, which are the beginnings of Death.

Archicacus, Ἀρχίκακος, the *Beginner of Mischief*.

Arete, Ἀρετὴ, *Vertue*, deservedly belov'd of *Nichomachus*, and all worthy spirits.

Argentora, from *Argento* and *Oro*, *Silver* and *Gold*. The Title of the First Book which contains a Description of *Covetousness* and *Ambition*, where *Force* and *Fraud* bear sway. 1.

Argus, Ἀργὸς, a *careless* person and sluggish.

* *Arimanius*. The Eastern World did believe that *Good* and *Evil* proceeds from two opposite Principles: the Author of Good they call'd *Oromasdes*; of Evil, *Arimanius*. They esteem'd these Ἀντίτυχους θεὸς, *Gods acting contrary to each other*, and offer'd Sacrifices to both with a distinct respect to one Εὐκλεῖα ᾗ χαριστήρια, that he might bestow Blessings upon them; to the other ἀποτρόπαια ᾗ σωτήρια, that he might do them no hurt. See *Plutarch. in Isid. & Osir. & Diog. Laert. in proœmio.*

Aristeus, a Philosopher who endeavour'd to be Illustrious by Enthusiasm. See *Max. Tyrius* Dissert. 22.

Aristander, Ἄριστος ἀνὴρ, *a very Good man*.

Arpinum, the place of *Tullie's* Nativity.

Asemnus, Ἄσεμνος, *unhandsome*, not agreeing with Gravity.

Asmodeus, אשמדאי from שמד, *a Destroyer*, *Tobit*. 3. 8, 17. One of those Names which do fitly represent the Devil's malicious temper, of the same signification with *Abaddon* and *Appollyon*. The Septuagint translate it Δαιμόνιον πονηρὸν, *a wicked spirit*; the Talmudists call him מלכא דשידי, *the Prince of Destroyers*.

Asotus, Ἄσωτος, *a Prodigal*, a waster.

Aſpaſia, from Ἀσπάζεσθαι, *to ſalute.*

Aſphaltites, from Ἄσφαλτος, *a pitchy ſulphureous Clay.* The Lake call'd the *Dead Sea*, ſuppos'd to be the place where *Sodom* and *Gomorrah* ſtood.

Aſpremont, *a rough Hill*, full of buſhes and uneven way, yet very paſſable to good men, and which leads to Happineſs; and therefore they call it *Roccabella.*

Aſtorgus, Ἄστοργος, *deſtitute of Natural Affection.*

Aſtriatrus from Ἄστρον and Ἰατρὸς, a pretender to the skill of *Curing Diſeaſes by Aſtrology*; One of the vain Companions of *Hieronimus.*

Aſtromantis, from Ἄστρον and Μάντις, One that would make the World believe he can *propheſy by the Stars.* You may find ſomething ſaid againſt the Folly of Judicial Aſtrology, pag. 90. b. But thoſe who deſire to ſee the Vanity of that pretended Art fully diſcover'd, may read Dr. *More his Myſtery of Godlineſs*, Book 7. Cap. 15, 16, 17.

Aſynetus, Ἀσύνετος, *Inſipiens*, One that is *not prudent*; one of *Antitheus* his pitiful Judges, but good enough for his Deſigns.

Ate, Ἄτη, *Harm*, Miſchief. It denotes a ſtate of prevailing Violence in the firſt Book.

Athanaſius Ἀθάνατος, *Immortal.*

* *Atheiſm.* See it diſparag'd in the Preface, as alſo in *Bentivolio*'s diſcourſes with *Paſenantius* in 6. Book beginning pag. 107. b. and in other places. I thought it was not fit to let ſuch a peſtilent Principle paſs without a juſt Diſgrace; it being as *Pindar* calls it, ἰχθρὰ σοφία, *a wicked craft*, and ſeems to make Atheiſts *Wits*, when indeed it is Ἀκρότης τῆς ἀμαθίας, as *Clemens Alexandr.* ſays, *the Height of Folly.*

Atheophilus, Ἀθέων φίλος, *a lover of Atheiſts.*

Atimia, Ἀτιμία, *Diſgrace*, which with Sorrow doth uſually follow a Voluptuous Life.

Autantus, from Αὐτὸς, One that acknowledgeth none but *himſelf*, that would owe nothing to God himſelf.

Authades, Αὐθάδης, One that *pleaſes* and *admires himſelf*, as all proud perſons do, who are alſo offended if others do not greatly obſerve them.

Autocatacritus, Αὐτοκατάκριτος, *Self-condemn'd.*

Autochthones, Αὐτόχθονες, *Men of themſelves ſpringing from the Earth*, as the *Arcadians* deſcrib'd their own Original. See *Proſelenus.*

Axiarchus, from Ἄξιος and Ἀρχὴ, One *worthy to Command.*

B

Bathypogon, Βαθυπώγων, One that *hath a great Beard.*

Bellezza (Ital.) *Beauty.*

Bentivolio here denotes *Good will*, from the Italian *Bentivoglio.* It is us'd by them for a proper Name; and ſo it is here for the Brother of *Urania*, i. e. *Heavenly Light*, from ἔφρὸς. *Heaven*, or אור *Light.* By Celeſtial Wiſdom and Divine Love the Soul paſſes happily through all ſtates in this World to Immortal Perfections and Glories. 1.

Bevanda, from *Bevere, to drink.* 83.

Bioſcalus, from Βίος καλὸς, *a good Life*, which is the only way to Heaven, and is therefore call'd the great Rode extended according to the whole length of *Theoprepia.*

Borborites, from Βόρβορος, *Mud.* A Name by which the filthy *Gnoſticks* were of old diſgrac'd, a Sect that wallowed in fleſhly Luſts; *Ranters.*

Brygmodontes, Gnaſhing of Teeth.

C

Cacodæmon, Κακοδαίμων, *an evil Spirit.*

Cacodulus, ὁ Κακὸς δοῦλος, *an evil Servant.*

Cacotypus, Κακὸς τύπος, *an Evil Example*; One of the chief means by which Wickedneſs is propagated in the World.

Callicarpus, Καλλίκαρπος, a place adorn'd with *beautiful Fruits.*

Calliphon, Καλλίφωνος, One that hath an *elegant voice*, one of the two things which are principally requiſite in a good Orator, Μεγαλοφωνία and Καλλιφωνία.

Callirhoë, Καλλίῤῥοη, a River *flowing with pleaſant ſtreams.*

Calliſtus, Κάλλιστος, an *Excellent* Son of a good Father.

Cantharus, Κάνθαρος, *a Tankard*, a Drunken Fellow, a *Boraccio*, one good for nothing but to hold Drink.

Carezza, *Careſſes.*

Cataſarkus, Κατασαρκὸς, *Fleſhly*, Corpulent. It ſignifies the *Jew* in the third Book, becauſe his Religion doth much conſiſt in bodily Obſervances.

Caulomucetes, Καυλομύκητες, ſome of thoſe Warriours whom *Lucian* ſaw in the Country of the Moon, whom he call'd by that Name becauſe, as he ſays, Ἀσπίδες μὲν μυκήλιοις ἐῴκεσαν, δόρασι καυλίοις, i. e. *Their ſhields were Muſhromes, and their Spears Blades of Aſparagus.*

Centaurus, Κένταυρος, a Horſeman *driving away Cattel*, from κεντῶν *pungo*, and ταῦρος, *taurus.*

Charinda, from Χάρις, *Charity.*

Chariſtion, from the ſame Root, *a Charitable* perſon.

Charity deſcrib'd and prais'd in *Energeſia*'s Speech. Book 4th.

Chelidones

elidones, Χελιδόνες, *Swallows*, a name properly applied where it is us'd, because of their troublesome Noise.

remathophilus, from χρήματα and φίλος, *a Lover of Riches.*

hronus, Χρόνος, *Time.*

hryſalides, from Χρυσὸς, *Gold.* I have given this name to a famous *Aurelian* in *Plutocopia.*

hryſus, Χρυσὸς, *Gold.*

olax, Κόλαξ, a *Flatterer*, the great Friend of *Tuphlecon.*

Colpia, the pretended Mother of one of *Momus* his She-Enthuſiaſts. They boaſt that they receive all their Conceptions from קול שי ה, i. e. *The word of the month of* ♂. Such was the Foolery of him in *Euſeb.* who deſiring to ſpeak of new things, told a story of *Colpia* and *Bau*, that is, *Bohu* corrected. *Pannychis* might have done well to have told us of *Æon* and *Protogonus* her Brethren, to have made her Genealogy more candid. But notwithſtanding their vain boaſts, they are but Ἐγγαστριμύθους, ſuch as *ſpeak out of their own Bellies*, and ſeek their Living by Canting. See *Engaſtrimuthus.*

ll Company, See the miſchief of it. 54. &c.

Conſcience, A natural Principle not to be eradicated by any Art of man; A ſevere Reprover and ſharp Corrector of thoſe bold Sinners who offer violence to it. It hath been call'd by great Philoſophers by the moſt Venerable names; as Θεὸς ἔνοικος (*Hier.*) Θεὸς πάροικος and Θεῖον κέντρον, (*Soph.*) Θεὸς ἀυτόμος, ἢ ἐν τῇ συνειδήσει πατηχούμενος, (*Juſt. Mayr.*) i.e. *A Domeſtick God, a Divine Overſeer, ſacred Goad, a God who hath fram'd to himſelf natural Temple in the Conſcience.* Though Atheiſts pretend to ſlight it, yet *Cotta*, who diſputed zealouſly againſt it, confeſs'd that as to matters of Vertue and Vice, *Sine ulla divinatione grave ipſius Conſcientiæ pondus eſt. Tl. de Nat. Deor. Lib.* 3. This Teſtimony is true, for let Atheiſts do what they can, yet they find

Ἄπυστα δυσκίρνατα τὴν ἑαυτῆ φύσιν,
Ὅσαν λιπὼν τις δῆτα τὰ μὴ πρόσφατα.

Soph. in Philoſt. 53. b.

* *Contrapart* is taken in a Muſical Senſe. As in the Compoſition of a Song of ſeveral Parts, the Harmony is perfected by the ſupplies of different Notes which each part adminiſters, both when they ſound together, and one after another, by the Interpoſition of fit reſt: So it hath pleas'd the Divine Wiſdom to checker the Creation with Blacks and Whites, to ſet off Day with Night, to relieve Winter by Summer; and having made his work double, and ſet one thing over againſt another, he hath made *Charity* the *Antiſtoichon* to *Want.* The Septuagint conſidering the congruity that in this and other Reſpects is between Proſperity and Adverſity, have us'd the forementioned Notion, and tranſlate, גם את-זה לעמת-זה עשה האלהים *Eccleſ.* 7. 15. Καὶγε σὺν τούτῳ συμφάνως τοῦτο ἐποίησε, *God hath tun'd one thing to another.*

Covetouſneſs the cauſe of Poverty and Complaints, not any defect in God's Proviſions.

The hinderer of all noble actions.

Cranion, Κρανίον, *a Skull.*

Creation, a ſtrong proof of a Deity. 115. b.

D

Davigeor, David George, an Arch Enthuſiaſt in *Germany.* His Opinions and Practice are related by the Rector and Univerſity of *Baſil* in a Pamphlet printed 1559.

Degrues. This name the Atheiſts in *France* gave to themſelves, thereby intimating that they are not ſuch Fools as can be eaſily deceiv'd. They made it a Proverbial phraſe amongſt themſelves, *Je ne ſuis point grue.*

Deiſidæmon, Δεισιδαίμων, *A ſuperſtitious* Perſon; or one that is apt to have *dreadful Apprehenſions of God*, and yet thinks he may be appeas'd with a ſmall matter.

Dendritæ, Δενδρῖται, *Men born of Trees*, which *Lucian* fabulouſly relates thus. Ὄρχιν ἀνθρώπου ἢ λίξιν ἀπτημόνησε ἐν γῇ φυτεύσιν, ἐκ δὲ ἀυτῆ δένδρον ἀναφύσαι μέγιστον, σάρκινον οἷον φαλλός. Ἔχει δὲ καὶ κλάδους, καὶ φύλλα, ὁ δὲ καρπὸς τῆς βάλανος παχυτέρος τι μέγεθος. Ἐπειδὴν ὦν πεπανθῶσι τρυγήσαντες ἀυτὸς ἐκκολάπτουσι τὰς ἀνθρώπους. *Lib.* 1. *Verar. Hiſtor.*

Diaporon, Διαπορῶν, *One that doubts* concerning Providence, Book 5. His ſcruples are remov'd by *Alethion.* 47. b.

Diſtomus Romphea; Δίστομος Ρομφαία, *a two edged ſword*; an Inſtrument of great uſe in *Exoſemnon.*

Dogmapornes, Δόγμα πόρνης, *the Opinion of a Whore. Taurus* the Platoniſt when he made mention of *Epicurus* his Principles us'd theſe words, Ἡδονὴ τέλος· πόρνης δόγμα ἐκ ἔστι πρόχειρον ἄλλην πόρνης δόγμα. *A. Gellius* lib. 9. cap. 5. He rejected to the Brothel-houſe two of *Epicurus* his infamous Opinions; One, that our chief Good is in ſenſual Pleaſure; The other, that the Providence by which men think the World to be Govern'd, is nothing.

Dulogynes, Δοῦλος τῆς γυναικὸς, *A Woman Slave, Antimater's* Servant. Such a Step-mother, as *Antimater* was, muſt uſe ſuch Aſſiſtants.

Dyſareſtus, Δυσάρεστος, One *hard to be pleas'd.*

Dyſcolus, Δύσκολος, properly one *of a weak ſtomach*; here one that is of a *moroſe* Temper and apt to take offence.

Dyſelpis, Δύσελπις, One that is *ready to deſpair.*

Dyſemeria, Δυσημεία, *Affliction*, Adverſe Fortune.

Dyſpithia, Δυσπιθία, *Obſtinacy*, Difficulty of being perſwaded. A Diſeaſe incident to moſt Ignorant and all conceited people.

E

Echo. That which I have related concerning one made uſe of by *Miſoplanus*, is but little in compariſon of what is ſaid truly of many others. That at *Charenton* in *France* deſcrib'd by the Lord *Bacon*, will repeat Sounds very often; but that at *Kingsham* upon the River of *Stockholm* is much more admirable: It will diſtinctly repeat an Air of ten Semi-Briefs, and reverberate the whole Leſſon from one Rock to another at great diſtances ſix or ſeven times, one beginning after another hath done, taking it from a Trumpet.

Edeſſa. Though I give no credit to that ſtory of *Abgarus* his Painter, yet it ſerves the uſe to which I have put it. It is related as a truth by *Nicephorus*, Lib. 2. cap. 7.

Education, The want of it is a great cauſe of the continuance of Ignorance and Vice in the World. See *Morophilus.*

Eknephon, Ἔκνηφων, One that *awakes from the ſleep* of ſin, and returns from Vice to Vertue.

Elenchus, the Title of the Sixth Book: See the Explication of the Word there.

Elpis, Ἐλπὶς, *Hope*, the Daughter of true Faith. *Hope* is the Expectation of the Soul in time to enjoy the object of Faith.

Elpiſcale, Ἐλπὶς καλὴ, *good Hope.* By a conſtant perſeverance in well-doing we come directly into the Valley of *good Hope.* There is no other Rode by which we can arrive in *Elpiſcale* but by *Bioſcalus*, *a good Life.*

* *Empſychon*, Ἔμψυχον, *living*, or *inſpired with Life.* In the ſecond Book it ſignifies the Rational Soul examining Doctrines by its diſcerning Faculties, and approving for True and Good what agrees with them and the Holy Rule, *Grapton*, or the Revelation of the Divine Will in Holy Writ. See *Grapton.* 63.

* *Engaſtrimuthus*, Ἐγγαστρίμυθος, *One that ſpeaks out of the Belly*, call'd alſo Ἐγγαστρίμαντις, becauſe of that immodeſt way by which the *Pythones* pronounced their Oracles. This trick was much us'd of old. The woman which *Saul* conſulted is call'd 1 *Samuel* 28. 7. בעלת־אוב *Domina Pythonis*, from אבות *Bottles*, becauſe the Devil us'd to ſpeak out of her ſwollen Belly, as out of a Bottle, in *Greek* Ἐγγαστρίμυθος. *Ariſtophanes* bragging in his *Veſpæ* that he help'd other Poets to make their Comedies, ſays that after the manner of *Hercules*, one that was famous for this Ἐγγαστριμυθία, he did εἰς ἀλλοτρίας γαστέρας ἐνδὺς καὶ δυὼ πολλὰ χάδας, i. e. *entring into their Bies pour forth Verſes.* Some of the Heathen, aſham'd of this obſcene buſineſs, allow'die Devil a more honourable place, the *Breſt*, and call'd him Στερνόμαντις, as if he ſpoke the ſame way which ſome Jugglers uſe, who fm an articulate ſound, though thoſe whore preſent cannot perceive that they open tir Mouth. Here the name is given to one troubled with *Hyſterical* Fits, by which ſome ive put Tricks upon the Ignorant. 7.

Enthuſiaſm, Ἐνθυσιασμὸς, *Divine Inſpiran*, by which Holy men of old were enable to ſpeak and do extraordinary things. He it is taken only for the Apiſh imitation of it, by which Device Religious Mountebaks have often abus'd the credulous World. ee *Hieronimus.*

Epicurus diſprais'd, and his Philoſophy diſparag'd, in the Preface of the ſecond Pt, and pag. 63. b. See alſo *Dogmapornes.*

Eriſtes, Ἐριστὴς, a *Contentious* Perſon.

Eros, Ἔρως, *Love.*

Erotocles, Ἐρωτοκλῆς, *the Glory of Lo*

Euchariſt, Εὐχαριστία, *Thanksgiving*, by which name the Greek Church did properly expreſs the nature of our Lord's Supper that Sacrament being appointed to make a tnkful and honourable Commemoration o our Saviours's Death.

Eudæmon, *a good Genius*, One that makemen Rich, who is the only Good Angel whom the Covetous acknowledge.

Energeſia, Ἐνεργεσία, *Beneficence*, the vinSiſter of *Philothea* or the *Love of God.*

Eueſto, Ἐυεστὼ, *a quiet State.* I have s'd this word partly to ſignifie that tranquility which is neceſſary for Philoſophical Contemplations, partly to expreſs the happy repoſe of wiſe and good men.

Eugenius, Ἐυγενὴς, a Perſon of a *Noble deſcent* and an Ingenuous Diſpoſition.

Eumenes, Ἐυμενὴς, *Benign.*

Eupathes, Ἐυπαθὴς, One who is *eaſily affected* with things; of a gentle Diſpoſition.

Euphranor, from Ἐυφραίνω, One that laughs at the Follies of the World.

Euphron, Ἔυφρων, A *pleaſant good natur'd* Perſon who both enjoyes himſelf and makes others chearful.

Eupiſtia, from ἐυ and πίστις, a *Good Faith*, which is deſcrib'd Book 4.

Eupiſtus, Ἔυπιστος, *a true Believer*, a *Faithful* Perſon.

Euprepes, Ἐυπρεπὴς, *Comely* or *Decent.* In the Third Book it ſignifies one who was not inamour'd

inamour'd with the gaudy outſides of *Exoſemnon*, yet abhorr'd the baſeneſs of *Pſeudenthea*.

Euprosopon, from Ἐυ and πρόσωπον, *One that sets a fair face* upon things.

Eusebia, Εὐσέβεια, *Piety*.

Euthanatus, *a Good Death*, the happy cloſe of a good life.

Euthymia, Εὐθυμία, *Tranquillity of Mind*, the Portion of Vertuous Souls.

Exetazon, Ἐξετάζων, One that *examines* or *tries* things. It is here put for *Inquiry*, and is therefore call'd *Apiſtos*'s File, becauſe by Ingenuous Examination and diligent Search we find out Truth.

* *Exorciſta*, Ἐξορκιστὴς, *a Conjurer*. Thoſe who deſire to ſee more ſuch Pranks, or think thoſe very ſtrange which I have related concerning *Exorciſta*, may be ſatisfied if they will read a Book call'd *Tres Energumeni Belgici*; where they will ſoon perceive whether I or the *Exoſemnians* have abus'd the Popiſh Exorciſms.

Exoſemnon, Τὸ ἔξω σεμνὸν, *outwardly Venerable*; which all grant that Church to be upon whom that name is beſtow'd. 82.

F

A *True Faith* deſcrib'd. 126, 127.
The ſad conſequences of a *falſe Faith*. 94, 95.
The Agreement of *Faith* and *Reaſon*. 129.
A *Fathers*'s laſt Advice to his Sons. 214. b.
Forts Eſprits, *Courageous Spirits*; a Title which the *French* Deiſts beſtow'd upon themſelves, after they had ſo confirm'd their Infidelity that they were able to disbelieve all things.

Forzario, a *Violent* Perſon, who makes Power his Law. The Husband of *Inganna*, *Craft*: for *Power* aſſociates it ſelf with *Cunning*, the better to accompliſh its Deſigns.

G

Galenopſychia, Γαλήνη ψυχῆς, *A calm of Soul*, Tranquillity of Spirit, One of thoſe three invaluable Jewels which a true Lover of God doth poſſeſs.
A *Garden* deſcrib'd. b. 1.
Gaſtrimargus, Γαστριμαργὸς, *An Inſatiable Eater*.
Geloſia, *Jealouſie*.
Geron, Γέρων, *an Old man*.
Glycypicron, Γλυκύπικρον, *Bitter-Sweet*, as all terrene pleaſures are.
* *Gnoſticks*, from Γνῶσις, *Knowledge*, An unclean Sect of Hereticks (τὸ τῶν Καϊάφειον, as *Epiphanius* calls them) who gave themſelves this Name, pretending that they only were dignified with the Knowledge of Truth; though theirs, if ever any in the World, was ψευδώνυμος γνῶσις, *Knowledge falſely ſo call'd*, as St. *Paul* ſaid. Their Opinions were moſt abſurd, and their Practices abominable. See *Epiphanius* and *Irenaus*. *Plotin*, one of the beſt *Platoniſts*, and poſſibly a Chriſtian, wrote againſt them, *Ennead*. 2. Lib. 9. See *Panſophia* and *Achamoth*.
Gnothiſauton, Γνῶθι σαυτὸν, *Know thy ſelf*. I have call'd the Governour of *Tapinophroſyne* by this name, becauſe the *knowledge of one's ſelf* is the Natural Root of *Humility*.
* *God*. Arguments of his Exiſtence. 107. b.
A Deſcription of the *Divine Nature*.
Of the Connate Idea of *God*. ibid.
In what ſenſe the Notion of *God* is *Connate* to our Souls. 108, 169. b.
That *God* is as knowable as other things, and how, 110, 111. b. which *Des Cartes* hath well expreſs'd in theſe words, *Quamvis enim ſummas Dei perfectiones non comprehendamus, quia ſcilicet eſt de Natura Infiniti, ut à nobis, qui finitus ſimus, non comprehendatur; nihilominus tamen ipſas clarius & diſtinctius quam ullas res corporeas intelligere poſſumus, quia cogitationem noſtram magis implent, ſuntque ſimpliciores, nec limitationibus ullis obſcurantur. Princip. Phil. Parte primâ.* It is an unreaſonable demand to require that he ſhould ſhew himſelf as we pleaſe. So *Eurip.* in *Eacth*.
Pen. Τὸν Θεὸν γὰρ ὡς ἐστὶν οὐ πάνυ ξαφῶς σοῖσι πᾶσι; *Dion.* Σοὶ δ' οὐ δοκεῖ σοι; ἐγὼ γοῦν ἑωρακὼ πάλαι. i. e. *Do you ſay that you have ſeen God plainly as he is?* No, *but as he is pleas'd to ſhew himſelf: we muſt not appoint him in what manner he will be ſeen.* The naked eſſence of all things is hid from us, much more that of God; which I ſuppoſe to be ſuggeſted in the Inſcription which was put upon the Temple of *Iſis*, Ἐγὼ εἰμὶ πᾶν τὸ γεγονὸς, καὶ ὂν, καὶ ἐσόμενον, καὶ τὸν ἐμὸν πέπλον οὐδεὶς πω θνητὸς ἀπεκάλυψεν.
Good men alwayes happy.
Grapton, Γραπτὸν, *Written*, the Revelation of the Divine will committed to writing. See *Empſychon*.
False *Guardians* reprov'd.
Gynecens, Γυναικῶνος, *Womaniſh*: It denotes a man imprudently Uxorious.
Ginapicria, from Γυνὴ and πικρία, *a Womaniſh bitterneſs*, or feeble peeviſhneſs.

H

Hades, Ἅδης, The *Inviſible ſtate* of the other World, which ſenſual perſons do not love to hear of.
Hamartolus, Ἁμαρτωλὸς, *a Sinner*.

Happineſs deſcrib'd 48. b. and afterwards in *Ariſtander's* Speech.

Harpagus, from Ἁρπάζω, *Rapacious*, the ſervant of *Plutopenes*. *Covetouſneſs* is uſually attended with *Rapine*.

Heauto, One that doth τὰ ἑαυτῦ φρονῦν, *Self-Intereſt*, which diſturbs the common Happineſs of the World.

Hedonia, from Ἡδονὴ, *Pleaſure*: the name of the Voluptuous Queen of *Piacenza*.

Hemicalus, Ἡμίκαλος, *half good*, One who is perſwaded in a ſmall meaſure to be Vertuous.

Hermagathus, Ἑρμῆς ἀγαθὸς, *a good Mercury* or happy Meſſenger.

Heſychia, Ἡσυχία, *Tranquillity*.

Hierographon, from Ἱερὸν and γεάφω, *the Holy Scripture*.

Hieromimus, Ἱερόμιμος, One who makes an *affectate Imitation of holy things*. His Principles, his Deſign, his Confutation, yon have Book the 6.

Hilarion, from Ἱλαρὸς, *Chearful*.

Hypocrites falſe Pleas for their ſins deſtroy'd. 116.

* The *Hypocritical* excuſe which is taken from the ſweetneſs of ſin, *Paſtor Fido* hath expreſs'd to the Life. *Act.* 3. *ſc.* 4.

Sol peccar' è ſi dolce,
E'l non peccar ſi neceſſario, ò troppo
Imperfetta Natura,
Che repugni à la legge;
O troppo dura legge,
Che la Natura offendi.

Which *Tully* (*Offic. lib.* 3.) hath nobly anſwer'd, *Nunquam eſt utile peccare, quia ſemper eſt turpe; & quia ſemper eſt honeſtum virum bonum eſſe, ſemper eſt utile.* pag. 191.

Hipponyx, Ἵππου ὄνυξ, A Haven ſo call'd becauſe it reſembles the faſhion of *a Horſes Hoof*.

Hiſtrionia, *Stage-play*, A name not unfitly given to this World, where, as one ſaid long ſince, *Quiſquis fere Hiſtrionem agit*.

Holochryſus, ὅλος χρυσὸς, *All Gold*.

Humility deſcrib'd.

Hybris, Ὕβρις, *Contumely*.

Hydraula, Ὑδραυλὶς, a Muſical *Inſtrument* which ſounds by *Water*.

* *Hyla*, Ὕλη, *Matter*. In the Fourth Book it imports the hinderances which ariſe to a good man from his Body. That Μαιρωπὸς ὕλα which the learn'd Biſhop in his Hymns doth ſo often pray againſt under the ſeveral names of Νέφος ὑλαῶν, ὕλας ψυχοβόρων ὕλαγμα, πολύδινας ὕλας, &c. *The Tempting Band, the Corporeal Cloud, the Dog which barks and bites the Soul, Bodily Tempeſts*; which is ſo conſiderable a hinderance, that (as *Proclus* hath obſerved, *lib.* 1. *in Timæum*) all our diſorders do ſpring either παρὰ τὴν ἀδυναμίαν τῦ λόγου, ἢ παρὰ τὴν πλεονεξίαν τῆς ὕλης, i. e. *either from the weakneſs of our Rational Notions, or from the ſtrength of our fleſhly Appetites*. But ſince the Notions of our minds are near a kin to God, he adds gallantly, Ἀναπαγώνισος ῥώμη τῦ Θεῦ ἀνατῦς τὰς λόγους, καὶ παραμυθῆται τὴν ἀδύναμιαν αὐτῶν, i. e. *The Invincible power of God doth refreſh our Notions, and comfort their weakneſs*.

Hylotes, from the ſame Ὕλη, in the Third Book ſignifies the dull ſympathy which the groſly-ignorant have only with bodily things.

Hyperenor, Ὑπερήνωρ, *Proud, Inſolent*. Riches uſually make men inhumanely fierce.

Hypernephelus, Ὑπὲρ νεφελῶν, *above the Clouds*; no unfit name for thoſe who take ſuch wild flights of fancy in their Diſcourſes, that no ſober Judgement can follow them. One that ſpeaks or writes myſteriouſly nonſence.

Hyperoncus, Ὑπέρογκος, *very proud*.

Hyperurania, Ὑπερουράνια, *Superceleſtial* things, which the *Gnoſticks* bragg'd that they were able to ſee.

Hypnotica, Ὑπνος, *Sleepy*, Sleep and Idleneſs are the ſupporters of Ignorance.

Hypſagoras, Ὑψαγόρας, *a lofty ſpeaker*, One that talks high.

Hypſicardion, from Ὕψος, *Height*, and Καρδία *the Heart*. It denotes Arrogance and overweening thoughts, by which a man is lifted up above a juſt eſtimation of himſelf. See *Megalophron*.

Hyſterica, from Ὑστέρα, *the Womb*. A woman troubled with Suffocations, commonly call'd the *Fits of the Mother*.

I

Jackleid, *John Becold*, the Impious Tailour of *Leiden*, who caus'd ſo much trouble in *Germany*, with his Enthuſiaſm and Villanies.

Jaldabaoth, One of the canting terms us'd by the proud *Gnoſticks*. Vide *Epiphan*.

Jamnail, *James Nailor*, That infamous Enthuſiaſt, who equall'd himſelf to our Saviour, and had in his pocket when he was taken the Deſcription of Chriſt which *Lentulus* ſent to the Senate of *Rome*, which begins thus, *Apparuit temporibus noſtris, & adhuc eſt, homo magna virtutis, nominatus Jeſus Chriſtus*, &c. Orthodoxogr. Theolog. Tom. 1. pag. 2.

Iconecron, Εἰκὼν νεκρῶν, *the Image of the dead*.

* *Iconium*, from Εἰκὼν, *an Image*. It is us'd in the Third Book to expreſs that ſort of Religion

ligion which is only made up of out-sides: not reproving those who would have God serv'd with bodily Worship; (for so he ought to be, as we have declared Book 4.) but such as do neglect the Spirit of Religion, which is, to love God with all our heart, and to direct all our Actions to his Glory, making his holy Will the Indispensable Rule of our Lives. He dwelleth not so much in any Temple as in the Soul of a Good man, who, as *Hierocles* says most excellently, Ἱερεῖον ἑαυτὸν παρεσχηται, καὶ ἄγαλμα θεοῦ τυπώσηται τὴν ἑαυτοῦ ψυχὴν, καὶ ναὸν ὡς ἀνοικτὸν τῷ θεῷ φοιτᾷ ἑαυτὸν μεταπλάττων. i. e. *offers himself for a Sacrifice, makes his own Soul the Image of God, and prepares his Mind to make it a fit Temple for the Reception of Divine Light.* 131.

Idiopathy, from Ἴδιον and πάθος. It denotes mens *Particular Affections*, peculiar Tempers and Perswasions, with which they are so in-amour'd, that many times with much Passion and little Reason they condem others who are not prone to sympathize with them.

Jealousie and its sad effects.

Immortality of Humane Souls asserted. 301. b.

Wicked men believe not the Doctrine of *Immortality*, because they hope not for any Happiness in the Eternal World.

Infidelity the Root of all vice, especially the Unbelief of Immortality. *Eurip. in Andr. Androm.* Τὰ θεῖα δ' ἐστὶ θεῖα, δὸ' ἔχειν ἰσχὺν ἔχει δίκην; *Men.* Ὅταν τάδ' ᾖ, τότε ἴσομαι. i. e. *Do you think God is no God, and that there is no Judgment?* Men. *When that comes I will bear it.*

Inganna, *Craft.*

Irene, Εἰρήνη, *Peace.* A Virgin which towards the further end of the Holy Rode presents Travellers with Garlands of *Amaranth.* Peace and Tranquillity are the Fruits of Perseverance in a good course of Life.

* *Isosthenes*, One that thinks himself *able to equal* the probability of *Falshood* with *Truth*, and to introduce a Sceptical Ἰσοδύναμια, which as *Sextus Empiricus* defines it, is ἀχὴ πίστεν καὶ ἀπιστίαν Ἰσότης, *an equality of Faith and Unbelief.* This *Lucian* meant by his Ballance. Τί ποτε τὰ τοιαῦτα πρὸς βάλλεται; Ζυγοστατῶ ἐναντίους λόγους, καὶ σταθμῶ τὸ ἴσον ἀνδίδωμι. i. e. *To what use do you put these scales? I counterpoise Reasons, and equal the weight of Truth and Falshood:* which is to endeavour to plague the World with an infinite Disatisfaction.

K

Kalobulus, from Καλὸς and βουλὴ, *a Good Counsellour.*

Kalodoxus, Καλοδόξος, One whose mind is inrich'd with *noble Opinions* and rais'd Apprehensions.

Kenepistis, Κενὴ πίστις, *vain Faith.* It is describ'd in Book 3.

Kepanactus, Κῆπος Ἀνακτος, *the King's Garden.*

A Good *King* describ'd. 27. b.

Kiskildrivium, an insignificant word us'd by *Erasmus* in one of his Epistles, and is of as much sense in Speech as *Transubstantiation* is in Religion.

Klerotheron, ὁ τὰς κλήρους θηρῶν, One that *hunts for the Inheritance of others.*

The *Knowledge of our selves*, the Cure of Pride, and how. 120.

Krimatophobus, Κριματοφόβος, *the Fear of Judgment*, an inseparable Companion of Sin. So that egregious Cheat of himself; *Dij Deaque quàm malè est extra legem viventibus! quicquid meruerunt, semper timent.* Apud Petron.

L

Labargyrus, from Λαβὼν and Ἀργύρος, One who *greedily receives mony*, and will do nothing without it. The name of a corrupt Judge.

Lady, A good Lady pictur'd. 3. b.

Lampromela, Λαμπρὸν καὶ μέλαν, *partly bright, partly dark*, Death represented by a River so call'd Book 5. for it is *dark* as it obscures the bodily Life, and *bright* as it draws the Curtains of Eternal Light which shines upon Good Souls in the other World. 9. b.

Law of Nature. See *Nature.*

Lerocritus, from Λῆρος and κρίνω, *a Judge of Trifles*, Ζηλοτὴς περιττῶν, *One who is zealously busie about little things.*

Lestocharis, Λῃστῶν χάρις, *the Charity of Robbers.*

Lestrygon. The *Lestrygones* were a barbarous sort of people, which *Thucydides* (lib. 6.) says he knew not whence they came nor whither they went. They infested *Sicily* and *Campania* in *Italy.* *Homer* in *Odyss.* 10. tells us how they us'd *Ulysses* and his Companions.

Leucas, Λευκάτης, *a white Rock*, or Promontory of *Epirus*, not far from *Actium*, from which vain Lovers us'd to throw themselves, that they might be freed from the madness of impotent Passion. They seldom fail'd of their Cure, for they commonly broke their necks.

Et de nimboso ſaltum Leucate minatur
Maſcula Lesbiacis Sappho peritura ſagittis.

Anſon. And *Menander* in *Stobæus* lib. 10.

——Τὸν ἀπάγχομαι ·
Θηρῶσα Φαῶν' ὀισυρῶνι πόθῳ
Ῥίψαι πέτρας ἀπὸ πλαταμῶνος.

Logomachia, *Controverſie about words*, by which Philoſophy is made only Λόγων φόρος, a vain *noiſe of words*, and Divinity Ματαιολογία, *vain talk*, as St. *Paul* ſaith.

Loxias, Λοξίας, a Name beſtow'd upon *Apollo*, becauſe his Anſwers were Λοξὰ ἀμφίσολα, ἀσαφῆ, *oblique*, *double*, *ambiguous*.

The *Love of God* deſin'd and prais'd in *Philothea's* Speech. 161.

A *Lover of God* deſcrib'd. 144.

Lunia, the Country of the *Moon*, concerning which *Lucian* makes a pleaſant ſtory in his Book *de ratione ſcrib. Ver. Hiſt.*

Luſingha, *Flattery*.

Lymanter, Λυμαντὴρ, *a Deſtroyer*.

Lyſander, παρὰ τὸ λῦσαι τοὺς ἄνδρας, One that *delivers men from ſlavery*.

M

Angibella, *a good Eater*.

Mantimanes, *a mad Prophet*.

Marriage defended. 59

* *Marriage* of *Alethion* and *Agape*, &c. which I have written in the cloſe of the fixth Book, is not to be underſtood in a common ſenſe; neither would I have any *Amoroſo* think that if I had proceeded further in that Narrative, I would have written a ſtory of vulgar Love. No, no; I meant what I have ſaid, not of the Πάνδημος Ἀφροδίτη, *the common Venus*, as *Plotin* calls her; but of the οὐρανία, *the Heavenly*: and intended by the Marriage of *Theoſebius* and *Urania* to ſignifie the *Union of Wiſdom* and *Piety*; by that of *Alethion* and *Agape*, the Conjunction of *Truth* and *Love*; by that of *Nicomachus* and *Arete*, the happy Poſſeſſion of *Vertue* which is the *Reward* of *conſtant Endeavour*; by that of *Bentivolio* and *Theonoe*, the *charitable ſympathy* of divine *Goodneſs* with the *Afflicted*; by that of *Panaretus* and *Irene*, the *Holy Peace* which our Saviour, the great Εἰρηνοποιὸς, will make when he hath conquer'd all Enmity to his Excellent Rules, and deſtroyed whatſoever doth oppoſe that happy Tranquillity which his Goſpel will beſtow upon the World when it is obeyed. See *Plotin* Enn. 6. lib. 9.

Matrogenes, from Μάτηρ and γίγνομαι, an *Ignoble perſon*, who ſets his mind only upon Wealth.

Metaponus, Μάτην πόνος, *Labour in vain*.

Medenarete, Μηδὲν ἀρετὴ, One who eſteems *Vertue to be nothing*.

Megabronchus, One that *hath a great throat*, from μέγας and βρόγχος.

Megalophron, Μεγαλόφρων, properly One who *who hath a great Mind*; but here it ſignifies One who *hath high thoughts concerning himſelf*, and doth much reliſh his own worth.

Meleta, Μελέτη, *Care*.

Metameluſa, from μετὰ and μέλει, One who *takes thought afterward*. It ſignifies in the Second Book *late Repentance*.

Metanœa, Μετάνοια, *Change of mind*, ſecond Thoughts.

Miaſmaſarkus, Μίασμα σαρκὸς, *Defilement of the fleſh* with bodily ſin, which the *Ranters*, modern *Gnoſticks*, have patroniz'd as a more rais'd ſtrain of Religion, [as their Predeceſſours did of old.

Microcheires, from μικρὸς and χεὶρ, *Small-handed*. The old name of *Polyglottus*, which had much Religious Talk, but few good Deeds.

Miſagathus, an *Hater of good men*.

Miſokalon, Μισῶν καλὸν, One who *hates Goodneſs*.

Miſoplanus, One that *hates Cheaters*, takes pains to diſcover their Frauds and to unſeduce the deceiv'd.

Miſopſeudes, *a hater of Falſhood*.

Moira, Μοῖρα, *Fate*, *Deſtiny*, to which Hypocrites are apt falſely to attribute their wickedneſs which ariſeth from the choice of their own Wills, and is confirm'd by many Voluntary Actions.

Monogrammus, Μονόγραμμος, *a Picture rudely delineated*. *Monogrammi dicuntur homines pertenues & decolores*; *Nonius*. So *Lucilius*, *vix vivo homini & monogrammo*. So *Gaſſendus*, who took ſo much pains to do honour to *Epicurus*, *Monogrammi dicuntur Dij inſtar hominum macie extenuatiſſimorum: metaphora ducta à Pictura*; *qui priuſquam coloribus quaſi corporentur*, *lineis quibuſdam adumbrantur*, *conficientibus eam picturæ ſpeciem quam priſci Latini dixerunt ſubleſtam*, &c. *Tully* calls theſe Gods, *Deos adumbratos*. Lib. 1. *de Natura Deor*. I find not fault with *Epicurus* ſo much for that he ſaid they had not *Corpora*, *ſed quaſi corpora*, which *Tully* gives us leave to call Nonſenſe; but becauſe he made God with his Deſcription, not *Deum*, *ſed quaſi Deum*, which is rude Blaſphemy.

Moralazon, *a proud fool*.

Morogelon, One that *laughs at the Follies* of the World.

Moroneſus, Μωρῶν, Νῆσος, *the Iſland of Fools*.

Morophila, One that *loves fooliſhly*, as many Parents

Parents do their Children, whilſt they take much care of their Bodily Accompliſhments, but neglect to perfect their Souls with Vertue.

Moroſophus, *an half-witted man*, One who hath a little wit, but makes fooliſh uſe of it.

Morpheus, from *Morphens*, the Miniſter of *Sleep*, an Attendant upon Luxury, whom I have deſcrib'd in a parti-colour'd Mantle, according to that form of Habit in which *Philoſtratus* (in *Amphiar.*) ſaith he was painted of old; Ἐν ἀνειμένῳ εἴδει, γέγραπται, καὶ ἐσθῆτα ἔχει λευκὴν ἐπὶ μελαίνῃ, *in a careleſs garb, having a white garment upon a black one*, to ſignifie, as he thought, the Viciſſitudes of *Night* and *Day* which follow one another at no great diſtance; for except thoſe who dwell near the Poles, that of *Homer* is applicable to all the World.

Ἕτερος δ' ἕτερον ἐπὶ νύκτα καὶ ἦμαρ ἐπέλθῃ.

N

Narciſſus, One in love with his own ſhadow. It is a common ſtory, but too pertinent where I have applied it. Παχὺ ἐπίσχυεν ὕλαν, καὶ ἐξ ἀνθῶν ἴμερον, καὶ ἐφ' ἑαυτῷ τὸ ἑαυτοῦ ἄγαν, as *Philoſtratus* ſays, *he lean'd over a Spring, taking Pleaſure in the contemplation of his own Beauty.* What better thing do they who ſpend their time between the Comb and the Glaſs? as *Seneca* ſays.

Narke, Νάρκη, the *Cramp-fiſh*, which benums the hands of thoſe who touch it. Here it ſignifies *dull Sloth*, which throws the Powers of the Soul into a heavy kind of ſleep, and makes it unactive.

* *Nature*. The Laws of Reaſonable Nature Eternal and Indiſpenſable, not Cuſtoms of Men or Conſtitutions of Princes alterable at pleaſure, but written in our ſouls by God, and how.

Here I think it not inconvenient to inſert two or three noble Teſtimonies of this Truth. Amongſt the Heathens that of *Sophocles* is incomparable, who in *Oedip. Tyr.* writes thus.

Εἰ μοι ξυνείη φέρουσα Μοῖρα τὴν
Εὐσεβῆ ἁγνείαν λόγων
Ἔργων τε πάντων, ὧν νόμοι πρόκεινται
Ὑψίποδες γ' οὐρανίαν δι' αἰθέρα
Τεκνωθέντες· ὧν Ὄλυμπος
Πατὴρ μόνος, οὐδέ νιν θνατὰ
Φύσις ἀνέρων ἔκτισεν, οὐδὲ
Μήν ποτε λάθα κατακοιμήσει.
Μέγας ἐν τούτοις Θεός,
οὐδὲ γηράσκει. i. e.

God grant that I may be ſo happy as always to obſerve that venerable Sanctity in my Words and Deeds, which is commanded by thoſe noble Laws, which were made in Heaven. God is their Father, not Mortal Nature; neither ſhall they ever be forgotten or abrogated, for there is in them a great God who never waxeth old. The like ſenſe he hath in his *Antigone*. To this I add that of *Plutarch*, who ſpeaking of this Law, ſaith, it is οὐκ ἐν βιβλίοις ἔξω γεγραμμένῳ, οὐδὲ ἐν ξύλοις, ἀλλὰ ἐμψύχῳ ὄν ἐαυτῷ λόγῳ καὶ συνοικῶν, καὶ μηδέποτε τὴν ψυχὴν ἐῶν ἔρημον κηδεμονίας. i. e. *A Law not written in Tables or Books, but dwelling in the Mind always as a living Rule, which never permits the Soul to be deſtitute of an interiour Guide.* Of the *Jews* that of *Philo* ſhall ſerve for all, Νόμος δ' ἀψευδὴς ὁ ὀρθὸς λόγος, οὐχ ὑπὸ τῶν δήμων ἢ τῶν δήμου θεσπιζόντων, ἐν χαρτίοις ἢ πλαξὶ ἄψυχος ἀψύχοις, ἀλλ' ὑπ' ἀθανάτου φύσεως, ἀΐδιος ἐν ἀθανάτῳ διανοίᾳ τυποῦσης. i. e. *Right Reaſon is an Infallible Law, not a mortal Rule given by this or that mortal; no ſenſeleſs Precept written in Paper or upon Pillars, but Immortal, being engraven by the Eternal Nature in Immortal Minds.* Of the *Chriſtians* St. *Paul* calls it Νόμος γραπτὸς ἐν ταῖς καρδίαις, Rom. 2. 15. *Juſtin Martyr* ſays, *The Rules of it are* Ἀΐδιοι δίκαια. *Origen*, Νόμος ὁ κατὰ τὰς κοινὰς ἐννοίας, ἐπικεκραμένος, τῇ ἀνθρωπίνῃ ψυχῇ. *Tertullian*, *Teſtimonium Animæ naturaliter Chriſtianæ*; *Chryſoſtome*, Ἔγγραφος τῇ φύσει τῇ ἡμετέρᾳ διδασκαλία. i. e. *A Law written in our hearts, an Eternal Righteouſneſs, which with the common Notions of Good and Evil is planted in our Souls; a natural kind of Chriſtianity; a Teacher dwelling in our Natures. Nature* may be ſo perverted with Vice, that men will not acknowledge the Innate Notions of Truth. So *Juſt. Martyr* told *Trypho*, ὑπὸ φαύλης ἀνατροφῆς, καὶ ἐθῶν φαύλων, καὶ νόμων πονηρῶν διαφθαρέντας τὰς φυσικὰς ἐννοίας ἀπώλεσαν, *being corrupted by bad Education, evil Cuſtoms, and wicked Inſtitutions, they deſtroy their Natural Notions*, and, *as Porphyry's* phraſe is, do κακολογεῖσθαι τὴν φύσιν, *ſpeak falſly of our Nature*; and therefore juſtly rejected by *Ariſtotle* as Incompetent Judges of Nature (*Pol.* 1. 5.) in theſe words. Δεῖ δὲ σκοπεῖν ἐν τοῖς κατὰ φύσιν ἔχουσι μᾶλλον τὸ φύσει, καὶ μὴ ἐν τοῖς διαφθαρμένοις, i. e. *We are to enquire concerning what is Natural, of thoſe who are in their Natural temper: and not of thoſe who have corrupted their Nature.*

Naupactus, a place to *build Ships* in, *Lepanto* was ſo call'd formerly.

Neceſſity. The Doctrine of *Neceſſity* deſtroys all Vertue.

Necrogæ, Νεκρῶν γαῖα, *the Region* where *departed Souls* dwell.

Nemeſia and *Nemeſis*, from Νέμεσις, *Indignation* and *Revenge*.

Neurospasts, Νευρόσπαστα, *Puppets*, or things which though they seem to act of themselves, are onely *mov'd* by unseen *wires* or strings.

Nicomachus, One that *conquers in fight*. In the Fourth Book he represents a Good man vanquishing all sorts of spiritual and fleshly Tentation.

O

Odax, from Ὀδὰξ, *a Tooth*. In the Third Book it signifies the sharp Remorses of an evil Conscience.

Ogdoads, *Æonian Ogdoads*, a wild Phansie of the *Gnosticks*. Vide *Scrofam Æoniam apud Tertullianum*; *& Bythi mensuras & partuum obstetricationes, apud Irenæum*.

Oiktirmon, οἰκτίρμων, *a Merciful* Person.

* *Ommelion*, from ὄμμα and ἥλιος, *a Sunlike Eye*, a clear Understanding. Holy Souls have the most plain Visions of God. So *Plotin* Ennead. 2. lib. 9. ἐ γὰρ δὴ πρὸς τὸ εἰδέναι, βλέπειν πρὸς θεὸν ὀφείλομεν ἢ ἐγείρεται ἐκεῖ μὴ ἐξ ὧν ἡμᾶς βλέψαι δεήσει. Ἀρετὴ μὲν γὰρ εἰς τοῦτο πρώτιστον, ἐὰν μὴ ψυχὴ ἐγγενομένη μετὰ φρονήσεως, θεὸν δύναιτο ἂν. i. e. *To what purpose should we talk of looking towards God? That is worth nothing, except we shew also how we may come to see him. Vertue joyn'd with Prudence, when it is brought to Perfection, will shew God to us.*

Onirus, Ὄνειρος, *the Dream of an Ass*. The Captain of the Levellers, who lay the Foundation of their Designs upon vain Dreams and foolish Imaginations.

Ontagathus, ὄντως ἀγαθὸς, *One truly good*.

Opium, the juyce of Poppies. I have put it by a Figure for *Poppies* themselves; but if any think it too great a Catachresis, they may put out *Opium*, and write *Poppies* in the place of it.

Orexis, *Appetite*. The greatest Power which Tentations have against us, is from that Interest which they have in our sensitive Appetites.

Orgilus, an *Angry* man, One of *Bentivolio's* Accusers. Anger when it is a little humour'd, destroys Good will.

Orphana, Ὀρφανὸς, *an Orphan*. The story is but too applicable to many who by the Infidelity of their Guardians are us'd after the manner which is related.

Oromasdes. See *Arimanius*.

Orthocrinon, ὀρθὸν κρῖνον, One *that makes a true Estimate* of things.

Orthodus, ὀρθὴ ὁδὸς, the *right way*.

Ostracism, Ὀστρακισμὸς, a form of Proscription us'd by the *Athenians*, in which the Name of the banished Person was writ in a *Shell*. Epist Ded.

P

Pammachia, Παμμάχιον, *altogether Contentions*, full of Strife and War.

Pammegas, *Very great*, *Simon Magus*, who did ambitiously desire to be look'd upon as τὸ μέγας, and prevail'd so far as to be call'd ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη (*Act.* 8, 9, 10.) and to have his Statue erected in *Rome* with this Inscription, *Simoni Deo Sancto*, *To Simon the Holy God. Just. Martyr.* Apol. 2.

Pammelæna, *All dark*. By this name the state of *Ignorance* is represented Book 3.

Panaretus, *All-Vertuous*. The Brother of *Bentivolio* and *Urania*. Where Heavenly Light and Holy Love inhabit, they are accompanied with every other Vertue.

Pancrates, One who hath got an *absolute Dominion* over his Passions.

Pandacryon, from πᾶν and δάκρυον, One who can *weep when he will*.

Pangelos, One wholly *given to laughter* and vain mirth.

† *Pannychis*, Παννυχὶς, *Pervigilium*, *a Watching all night*. The name of an immodest wench, in *Petron.* taken from the *nefandi pannychismi*, the Infamous Night-Feasts, which were celebrated in honour of *Priapus* and *Venus*. *Etiam dormire vobis in animo est, cùm sciatis Priapi Genio pervigilium debere?* Pet.

Pansophia, *All-Wisdom*. So the Impudent *Weigelius* inscrib'd some of his Books, and Πανσοφούμενον, *One who knows all things*. Of his Books he hath recorded these arrogant sayings. *In his libris continentur non solùm omnia ad Cœlestem & terrestrem eruditionem necessaria, sed quicquid omninò à mundi exordio usque ad ejus finem vixit, quicquid scriptum aut dictum, vel etiam scribi aut dici possit, quod omnes fundere debent*, &c. Confess. cap. 9. The *Rosicrucian* Brethren say some such things of their Founder.

Panstreblus, *altogether Perverse*. I have bestow'd this Name upon the filthy Ranters, the *Gnosticks* of these dayes, who have turn'd Religion into Atheism, and the Grace of God into wantonness.

Pantheon, Πάνθειον. A Temple at *Rome* dedicated to *all the Gods*. It is put in the Third Book for Heathenish Idolatry.

Panthnetus, Πᾶν θνητὸν, One that esteems *all things mortal*, and fancies that the Soul dies as well as the body.

Panurgus, Πανοῦργος, One that hath *a crafty wit* apt for any Design.

Parelion, Παρήλιος, the *Sun reflected*, a round Cloud glistering with the Image of the Sun.

Parresia,

Parresia, Παῤῥησία, *Freedom of Speech*, Confidence.

Parusa, *That which is present.*

Pasenantius, *Contrary to all*, A perverse man, who despiseth all others in comparison with himself.

Pasiphilus, *a Friend to all men.*

Pathus, Πάθος, *Passion*, affection, softness.

Pirasmus, Πειρασμὸς, *Tentation.*

Piraster, *a Tempter.*

Penia, Πενία, *Poverty.*

Perilypia, Περιλυπία, *Grief.*

Petalism, Πεταλισμὸς, a Mode of Banishment us'd in *Syracuse*, in which the Name of the proscrib'd person was written in a *Leaf*, Epist. Ded.

Philadelphia, *Brotherly Love.*

Philalethes, Φιλαλήθης, *a Lover of Truth.*

Philandra, *a Lover of her Husband.*

Philanthropus, *a Kind man.*

Philedones, *a Lover of Pleasure.*

Philopantas, *a Lover of all men.*

Philopsendes, Φιλοψεύδης, *a Lover of Falshood*, a Liar.

A generous *Philosopher* describ'd in the Person of *Orthocrinon.*

Philothea, Φιλόθεος, *a Lover of God* and Divine things.

Philoxenus, Φιλόξενος, *Hospitable, a Lover of Strangers.*

Phlegon, Φλέγων, *an Incendiary.*

Phrictus, *Dreadful*, Terrible.

Phronesia, from Φρόνησις, *Prudence.*

Phronimus, *Prudent.*

* *Phylace*, Φυλακὴ, *a Prison.*

In that place I have describ'd the sad state of Sinners in the other World. I hope none will be so dull as not to understand that I have taken many of those expressions which I use there in a Metaphorical sense; herein following the Example of Holy Writ, where *Fire*, *Worms*, *Darkness*, and such like words, are put to signifie Spiritual pains.

Piacenza, *Pleasure*, the Title of the Second Book, wherein a Voluptuous Life is describ'd and reprov'd.

Picrudor, Πικρὸν ὕδωρ, *bitter Water*, an Emblem of bitter Zele.

Pigerrimo, *a Sluggish* person.

Pinodipson, *Hungry and thirsty*, Poverty.

Pirates, Πειρατὴς, *a Pirate.*

Pistalethes, Πιστὴ ἀλήθης, *true Faith*, which is describ'd. 126, 127.

Pitholegus, *Convincing Reason.*

Pithopsendes, One who *perswades* others to believe what is *false.*

Planaster, *a wandring Star.*

Pleonectes, Πλεονέκτης, *a Covetous Person*, One that desires to *have too much.*

Pleonexion, the same.

Pluteraster, Πλούτου ἐραστὴς, *a Lover of Riches.*

Plutopenes, from Πλοῦτος and πενὴς, *a poor rich man*, who never hath enough, enjoys or makes any good use of what he hath.

Plutocopia, from Πλοῦτος and κόπος, a City whose Inhabitants *take pains for* nothing but *wealth.*

Pneumatodes, *Spiritual.* In the Third Book it denotes Spiritual Wickedness, Pride, Contention and Wrath, which puff up mens minds and swell their thoughts.

Polyglottus, Πολύγλωττος, *much Tongue.* Religion is distress'd when those who pretend to it do only honour it in word.

Polistherium, Πόλις θηρίων, *the City of Beasts*: a name fit enough for the Μυριόπολις of *Theriagene.*

Polymachus, Πολύμαχος, *much given to Contention.*

Polisemna, *Very grave.*

Polytheus, Πολύθεος, One who *worships many Gods.*

Ponus, *Labour.*

Prince, a good Prince describ'd. 30.b.

Proselenus, Προσέληνος, *Antelunaris*, One *born before the Moon.* The *Arcadians* did long ago endeavour to make the World believe that the Moon was their Junior, and were therefore call'd Προσέληνοι. The Scholiast of *Apollonius ad illud* 4. Argon.

Ἀρκάδες οἱ καὶ πρὸ σελήνης οἰκήσαντες Ζώην.

Petronius gave this name by way of Jeer to an old Woman who was a servant to *Circe.*

The *Providence of God* in the Government of the World asserted and vindicated. 46.b.

Psaphon, a famous Cheater in *Libya*, who aspir'd to be worship'd with Divine Honour. See *Max. Tyr.* Dissert. 19. *In schol. Dion. Chrisost.* he is call'd Ἀψοφᾶς.

Psendelpis, *false Hope.*

Psendenthea, from ψευδὴς and ἔνθεον, *false Inspiration*, with which the World hath been often troubled.

Psendognosis, ψευδώνυμος γνῶσις, *Knowledge falsly so call'd.*

Psendolus, ψεῦδλος; as *Salmasius* would have us read it, One *made up of Lies.*

Psendorcus ψευδόρκος, a *Perjur'd* Person.

Psychopannyx, from ψυχὴ, πᾶς and νὺξ, One who affirms the *Soul* when it is separated from this Body to be as void of Perception as the Eye is of sight in a dark *Night.*

Q

Quintilla. One of this Name was a Companion of *Montanus*, who profess'd himself to be the Holy Ghost. She was not unlike the other two *Prisca* and *Maximilla*, who left

left their Husbands to follow that unclean Impostor. From *Quintilla* the *Montanists* were call'd *Quintillians*: she deserves no better a Reason of her Name than some have given of *Quarilla* (*apud Petr.*) viz. *qua ob quadruenne sui copiam faceret*, i. e. *parvi pretij scortum*.

R

Repentance describ'd.

A Retired Life.

Rhexinous, Ῥηξίνους, that *Enervates the mind*: a proper Epithet of *Jealousie*, which breaks and discomposeth the Spirit.

Rhipsaspis, One who *throws away his shield* and flies at the sight of an Enemy, as *Demosthenes* was reported to have done.

Riches contemptible, and amongst other Reasons because they are usually given to the worst of men; so he,

Μὴ Πλοῦτον αἰσῇς ἐχθρὸ δυσμενέϊ θεῶν,
Ὃν χ' ὁ πάντως ἡδίστης ἀπεστύγει.

Roccabella, *the fair Rock*, The lovely Mount of Temperance, upon which the Soul enjoys the Delights of serene Contemplation.

S

Saprobius, from Σαπρὸς and βίος, *One of a corrupt Life*, seduc'd to it by false Principles.

Scepticus, a Philosophical *Seeker*, One of the *Pyrrhonian* Sect, who believe nothing.

Holy Scriptures defended. 96. b.

Septicollis, Ἑπτάλοφος, *Rome*, formerly so call'd from the seven Hills upon which it was built.

Sertorius. See his story in *Plutarch*, who among other things hath related what tricks he put upon the Superstitious *Spaniards* with a a Tame Doe.

Sigalion, from Σιγὴ, *Silence*. An Image upon the *Egyptians* commanding silence with shut Lips. A God in great respect with Wise men. It signifies here that *Silence* which prudent men have alwayes warily kept in all evil times.

Simmagus, a Contraction of *Simon Magus*, the Grand-father of the *Gnosticks*.

How *Sin* came into the World. 55.

Siopelus, Σιωπηλὸς, One who can *hold his peace*.

Skeletion, from Σκελετὸν, *a dried Carkase*.

Skiamelisses, Σκιὰ μελλόντος, viz. σκιαμίγης, *A Shadow of a state to come*, taking it in the same sense as it is us'd *Heb.* 2. I have us'd this Name, because many Services of the *Jewish* Temple and other pieces of that œconomy were but the external Shadows of a more noble state of Religion.

Sophiarete, Σοφία and Ἀρετὴ, *Wisdom and Vertue*.

Sophron, *Temperate*.

Sophrosyne, *Temperance*, describ'd at large in the Fourth Book.

Sosandra, παρὰ τὸ σῴζειν τὸν ἄνδρα, the Name of a *Good Wife*, so call'd from *preserving her husband*.

Staurus a Cross: but Book Third particularly meant of the Cross of Christ, who by the one oblation of himself upon it abrogated all the *Jewish* Sacrifices.

Strebloderpotes, Στρεβλὸς δεσπότης, *a Perverse Master*.

Sympathus, Συμπαθὴς, One who is *Compassionately affected* with the Miseries of others.

Synaxis, Σύναξις, *a Convention* or *Congregation*. It is taken Theologically for a Company of Christians met together to celebrate the Feast of the Lords Supper, and to make a joynt Commemoration of his Death with all humble Thanksgiving.

T

Tano, Τὰ ἄνω, *Those things which are above*.

Takato, Τὰ κάτω, *Those things which are below*. These two streams of the Spring *Agathorryton* signifie the good things which God gives with his right hand, as Wisdom and Vertue; and with his left, as Strength of Body, Worldly Quality, Riches, &c. For he is Πατὴρ πηγὴ, Ἀγαθῶν ἀγαθὸν, *The Spring of Springs, the first and best Good from whom all Goodness is deriv'd*, as *Synesius* sayes in one of his Hymns. See *Agathorryton*.

Talapora, *Miserable*.

**Talismans*, from צלם an *Image*, for so I rather derive it than from Τέλεσμα. Figures made under certain Constellations according to the Superstition of the *Syrians* and *Arabians*, who thought them capable of Celestial Influences, and by looking upon which they thought they were able to divine concerning future things, as *Paulus Fagius* observes out of R. D. K. *in libro Rad.* תרפים דם צלמים יראוהם העתידות *Teraphim sunt imagines per quas futura cognoscunt*, The Jewes call'd them *Teraphim*, *Gen.* 31. 19. which *Laban* nam'd his Gods, and *Aben Ezra* thought his Daughter stole them, lest they should tell her Father how her Husband order'd his Flight from him. They were made sometimes in the form of Men, such as *Michol* (propably) put in *David*'s Bed. Those who desire to be inform'd further concerning them may read Mr. *Gregorie*'s learned Collections in his Notes upon

upon 2 *Sam.* 5. And such as shall please to read Dr. *H. More*'s Mystery of Godliness, Book 8. chap. 15. will understand fully that the Doctrine of *Talesms* is a Superstitious Foolery, and that they have no natural Vertue.

Tapanta, *All things*. Money is all to covetous Men, who make Gold their God, hoping that will help them to all things; according to that of the Jewes, והכסף ענה את הכל *Money answereth all things.*

Tapinophrosyne, *Humility.*

Taraxion, from Τάραξις, *perturbation*, which doth usually attend worldly Designs.

Temperanza, *Temperance*, which is the great *Panpharmacon*, the true *All-heale*, *which* both prevents sickness and restores health. See it described.

Tentation described. 110, 111.

Teraphims. See *Talismans.*

Terpsithea, θεία τέρψις, *a divine Joy.*

Tetractys, Τετρακτὺς, a famous secret in the *Pythagorean* Philosophy, which *Hierocles* hath explain'd in his noble Discourses upon the *Aurea Carmina*, upon that Verse,

Ναὶ μὰ τὰν ἁμετέρᾳ ψυχᾷ παραδοῦσα τετρακτύν.

and *Plutarch*, but after another manner, *in Philosopherum Decretis.* I have nam'd it in the Sixth Book, because the arrogant *Gnosticks* boasted that this Τετρακτὺς came down in a Womans shape from places which cannot be seen or named, and brought down Truth, and shew'd her naked to them, and gave them leave to talk with her. *Vid. Epiphan. adversus Har.* Lib. 1. *Tom.* 3. *& Irenæum contra Gnosticos*, Lib. 1.

Thanatus, *Death.*

Tharraleus, *Bold, Confident.*

Thaumaturgus θαυμάτυργος, One that *performs miraculous Actions.* Where I have applied it, the word signifies only one that doth some extraordinary Tricks above the reach of vulgar Wit, which he pretendeth to be Miracles.

Theander, *a Divine man.*

Thelgomenus, θελγόμενος, One that may *be led any whither*, a plain person easie to be deceiv'd for want of Prudence.

Theonoe, from θεῶν νῦς. *A Divine Mind.*

Theophila, Θεὸν φιλοῦσα, *a Lover of God*, and Θεοφιλὴς *also*, *dear to God*, as all his true Lovers are.

Theoprepia, Θεοπρέπεια, *a State worthy of God.* The title of the fourth Book, wherein some things belonging to that State are discours'd, so far as the Nature of such a work as this is would handsomly permit.

Theorus, Θεωρὸς, *One who Contemplates*, from Θεωρέω; or *one who takes care of Divine Matters*, from Θεὸς and ὄρα. I plac'd *Agathorryton* in this Hill, because the Spring of Life doth pour forth its streams most plentifully upon careful and holy Souls.

Theosebius, Θεοσεβὴς, *a Worshipper of God.*

Theostyges, Θεοστυγὴς, *a Hater of God* and *odious to* him.

Theriagene, Θηρία ἀγενῆ, *degenerate Beasts*, The Title of the Fifth Book, in which many brutish Opinions and ignoble Practices are related.

Theriodes, Θηριώδης, *Brutish* as the Poor are commonly for want of Education.

Theriomachia, Θηριομαχία, *a Fight with Beasts*, The brutish Appetite is an Enemy to the Divine Life.

Thrasymachus, Θρασύμαχος, *bold in Fight.*

Thurepanœta, Θυρεπανοίκτης, a Name given to *Crates* (in *Diog. Laert.*) because he went into every House to teach Vertue.

Timautus, Τιμαυτὸς, One who *honours himself.*

Trimalcio, Τρὶς, μαλακὸς, a very *soft and effeminate* Person. Some think that under this Name *Petronius Arbiter* did discribe the Luxuries of *Nero.*

Trysaner, Τρυσάνωρ, *a Tormenter of men.*

Typlecon, *Wilfully blind.*

Typhlotharson, *blindly Confident.*

Turcopolis, *Constantinople.* That piece of my story is not *Romance.*

V

Vaghezza, *Beauty, Loveliness.*

Vanasembla, *a Vain shew.* The Title of the Third Book, in which many things extoll'd in some places as Eminent parts of Religion, are discover'd to be no such matters.

The *Vanity* of Humane Life. 16. b.

Udepnellon, One that believes there is *nothing to come* after this Life.

Velleda, A Woman in *Germany* highly accepted of the People for her Predictions, because she Propheſied Success to the *German*, and Ruine to the *Roman* Legions, *Tacitus*, Lib. 4. Histor.

Vendetta, *Revenge.*

Veneriola, *a Wanton.*

The Nature of *Vertue* describ'd. 194. b.

Virbius, *Bis vir*, One who hath Life twice bestow'd upon him, as all good men have when they are made partakers of the Resurrection. 194. b.

The Union of all *Vertues* in *Urania*'s Speech. 106.

Urania, *Heavenly Light*, from Οὐρανὸς, *Heaven*, אור *Light.* See *Bentivolio.*

The true *Use* and Estimation of the Life

which we have in this World. 26. b.
Usurpers seldom escape Punishment. *Eurip.*

Μάρος ϛ δυστῶν ἔστι ἐκπυρδοῦ πόλις,
Ναύς τε, πρῶτος δ' ἐσχὸς ἢ πεπομένων,
Ἐρημία δὲ, δυσὶ δ' ὕλαθ' ὕστερον,

W

W*Ickedness* ever unhappy, especially in the end.
——Τὸ ϛ παρ' ἄδικον
Γλυκὺ πικρότατον μόνον τελυτᾷ. *Pind.*

X

X*Enodochium*, Ξενοδοχεῖον, *A receptacle for Strangers.* A House always to be found in *Philadelphia*, that is, a Country where men love all their Neighbours as Brothers.

Y

Y*outh* Undisciplin'd usually Wicked and Unhappy. See *Morophila.*

FINIS.